THE CHURCHMAN.

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The Churchman.

From the True Catholic.

Thoughts in Lent.

"They have taken away my Lord, and I know not where they have laid him."—*St. Mary Magdalene.*

I.

Cold, cheerless altars of our Israel,
Why are ye always bare?
Ye sacred priests that swore to serve them well,
Why stand ye seldom there?
Why is your Sursum mute to wake the swell
Of high Trisagion's prayer?

II.

Churches—your pulpits loom upon the sight,
And man is well displayed:
Why hide your altars, on whose holy height
The Lamb of God is laid?
Why stand they naked of their mantle white,
And vessels fair arrayed?

III.

Why is the monument of our dear Lord,
Last in His Churches seen?
Why come the banquets at a Father's board,
So long, so far between?
Why is the Flesh He gave, the Blood he poured
In children's eyes so mean?

IV.

Oh Catholic! demanding thus at last
The question of our shame,
Not yet the age of unbelief hath past;
And ours alone the the blame!
But speak thy warning with a trumpet-blast:—
Rouse us, in Jesu's name!

V.

Seek no false pageant here; but struggle on
'Gainst Mammon and his Time;
Till, like the incense of a Lebanon,
Our Eucharist sublime
Riseth, as in that rapture of St. John,
That showed him Heaven's own clime.

VI.

And for thy comfort heavenward lift thine eyes;
See thy Church-Service there;—
One Priest forever offering sacrifice,
One altar never bare;
One censer's fragrant wreaths forever rise,
One Church is aye at prayer.

VII.

That Church is Catholic,—so thou art part
Of its communion blest:
Anoint thine eyes with Faith, and there thou art
Mid all thou lovest best;
And when below they starve thy hungry heart,
Pray for thy home of rest.
A. C. C.

Deferred Articles.

To the Right Rev. Benj. T. Onderdonk,

BISHOP OF THE DIOCESE OF NEW YORK.

Burlington, Vt., March 6th, 1844.

Right Rev. and Dear Sir,—Your published letter, addressed to all our Bishops, demands a public reply from me, especially, as one of those who have, as you say, but I hope erroneously, treated you in a manner which is "*unchristian and unjust.*" These are strong words. In my own opinion they are unwarranted; and I trust that you will one day be sensible that the warmth of your feelings carried you quite too far, when you applied them to my late friendly and well meant strictures on the subject of Mr. Carey's ordination.

That you were mistaken in your views of duty on that unhappy occasion, I have endeavored to prove; and I presume to think, not unsuccessfully. And I must frankly say that I consider you mistaken again, in maintaining, that the Bishops of our dioceses in Illinois and Ohio, as well as myself, were limited, in the mode of censure, either to a rebuke in the "*privacy of confidential intercourse*," or to a formal impeachment under the Canon of the Church. *Private* rebukes are for *private and personal offences;* whereas *your* error was an *official* and *public* one, already notorious to the Church and to the world. And as to *impeaching* you, I appeal to my fourth letter to prove that, in my opinion, *you could not be impeached,* because your mistake was a mere error of judgment, to which the best men are liable. Sincerely desirous to view the case in its most favorable aspect, I defended your *motives*, and guarded your *personal* character with as much care as I could have used had you been my brother in the flesh, as well as ecclesiastically. What could I have done more? Surely you cannot ask that, because, for the first time in the history of the Church, one Bishop has ventured to ordain a candidate, who distinctly maintained that the doctrines of Trent might be reconciled with primitive orthodoxy, therefore every other Bishop must hold his peace, and suffer the whole Church to bear the odium of the error.

It was not thus that St. Paul understood the rules of apostolic obligation (Gal. 11: 2—14.) He rebuked St. Peter, his fellow-apostle, "because he was to be blamed;" and he did it "openly, before them all," and his example is transmitted for our government, in the word of God. But he did not *present him for trial before the other Apostles,* because it was not so much a deliberate and intentional wrong, as an error of infirmity. *St. Peter appears to have been misled by the influence of "them of the circumcision."* He was therefore to be blamed, and blamed openly; but yet he was to be pitied, rather than personally condemned. If I have failed in the attempt to follow, at humble distance, this apostolic pattern, I trust that every candid reader of my letters will at least allow that I have faithfully endeavored to perform my painful task with all possible kindness and courtesy.

You say, in your "Remonstrance and Protest," that if you are not formally presented under the Canon, you will feel yourself fully justified in regarding my allegations "*as withdrawn.*" This is, indeed, in my humble judgment, a novel mode of obliging a man to pronounce his own condemnation. I have only to reply, however, that I have nothing to withdraw, or even to modify. What I have written is already submitted, professedly, to the judgment of our brethren, and it has been written *on purpose* that the character of our Church might be vindicated, at the next meeting of our House of Bishops. If I could suppose that you were likely to listen to any counsel from me, I would affectionately recommend you to submit your course voluntarily, and with a good grace, to the same tribunal; and thus, under the favor of God, an end may be peacefully and fraternally made of the whole matter.

I am sorry to see, in your pastoral letter, that you seem to think some credit due to your not appearing as a *pamphleteer opponent against your brother Bishops* before the world. But do you really, my dear brother, think the world will give you credit for not defending your course *with your own hand,* when you have a zealous and accomplished editor to do it for you? Or can you persuade yourself that you are not responsible, before God and man, for your weekly organ, the Churchman, so far as you have officially and repeatedly commended it to the *confidence* of the Church, and have never been known to discountenance any of its excesses? Ask any merchant, I beseech you, whether a letter of introduction recommending a stranger to the *confidence* of a distant correspondent, will not make the writer liable for the debts which the stranger may contract upon the strength of it? Ask any lawyer whether he who stands by and countenances another in the commission of a misdemeanor, is not held to be a principal, along with the actual doer of the deed? And ask any Christian casuist, whose perceptions of moral responsibility have not become blunted by his notions about the liberty of the periodical press, whether you are to have the full benefit of all that is good in your diocesan organ, without any participation in the evil, so long as you encourage that evil by words of general praise, and regard the whole compound with seeming complacency?

When I spake so freely in my Fourth Letter about the licentiousness of our periodical press, I was perfectly aware of the consequences that would follow, in your quarter particularly. On my own account, however, it gives me little concern. To the assaults of the press I have never yet been, and probably never shall be, tempted to reply. But for the sake of the Church, wounded and bleeding under injuries from that licentiousness, which the labors of a life-time could not repair, I have raised the question of restraining it within some limits of Christian principle. And I take this occasion to say to you, my dear brother, and to all concerned, that I for one, will not suffer that question to rest, until, *in some form or other,* the Church has ascertained the mode by which her editors shall be just as easily brought to account as the rest of her ministry. For the mode which I have proposed, I beg my brethren to be assured that I have no especial partiality. I put it forth for the double purpose of setting the mind of the Church at work upon the evil, and of showing that I, at least, was in earnest in the resolution to have it corrected, if possible. And I am perfectly willing to concede that the diocesan authority of the Church is competent to the task, provided it be obliged to do its duty. If no other plan can be devised, to relieve each Bishop from his present accountability, by the organization of a Board, it will only result that the Church must enforce her maxim of Episcopal responsibility. I suggest, therefore, respectfully and affectionately, for your consideration, and that of our brethren, another mode of attaining the object, which may be more acceptable. And I have thrown it, for the greater convenience of examination, into the form of a canon, as follows:

"If a bishop shall have a written complaint laid before him, touching any false, malicious, or provoking matter, written or published by any presbyter, or deacon, or candidate for holy orders within his diocese, which would be considered libellous by the municipal or civil law; or touching any sentiment, doctrine, assertion, or opinion, written or published as aforesaid, which is not in accordance with the articles, homilies, and other established standards of the Church, it shall be the duty of such bishop to inquire into it without delay, and administer such censure, and direct such satisfaction as he may deem just. And if the party offending repeat the offence, he shall, if a candidate for holy orders, be dismissed from the list of candidates; or, if a deacon or a priest, be suspended for one year, from the exercise of his ministry."

I entertain no fear that my urgency in this matter will be supposed, by any reflecting and intelligent mind, to indicate hostility to the liberty of the press. God forbid! I regard that liberty, under divine Providence, as being the *palladium* of our civil and religious freedom. It is for this very reason, because I am the friend of liberty, that I am the enemy of licentiousness. True liberty loves the wholesome restraints of law and order. And so long as the libeller, and the disorganizer are liable to be indicted and punished by the laws of every civilized community, no man can be allowed to complain if offenders of a similar description are brought to justice in the Church of God.

Confident in the hope that the present agitation amongst us will be over-ruled for good, by that great and Almighty Lawgiver who maketh even the wrath of man to praise Him, and with every sentiment of fraternal regard

I remain,
Right Reverend and dear Sir,
Your friend and brother in Christ,
JOHN H HOPKINS,
Bishop of the Diocese of Vermont.

From the Utica Daily Gazette.

Mr. Editor,—Allow me a few words in reply to your correspondent "Amicus Veritatis."

I intend to be as brief as possible, and then to leave a discussion which cannot be prolonged with pleasure to any who desire, as I doubt not we both do, the preservation of "unity, peace, and concord."

If I did not believe that there was a misapprehension on the public mind, and in that even of your courteous correspondent, who dissents from my views of the question, I should not ask the favor of any further space in your columns in relation to it.

A few remarks, it is hoped, will not only sustain my former positions, but make the subject a little plainer to the public than at present it seems to be. As I am aiming at brevity, I shall not follow the order of "Amicus Veritatis," but observe:

1st. That "Doctors Commons" is not understood to be a "Spiritual Court," but a "College of civilians, for the professors of the civil law."

2d. The reverend protesters, Drs. Anthon and Smith, do not charge Mr. Carey with "Roman heresy." The assertion, or rather opinion of the first is that Mr. C. "*holds things contrary to the doctrine of the Protestant Episcopal Church in these United States, and in close alliance with the errors of the Church of Rome.*" Dr. Smith says, "in too close conformity with those of the Church of Rome." Now these are very vague charges. There is hardly anything that some folks, extraneous to the Protestant Episcopal Church, would not pronounce "in close alliance with Rome." Bowing at the name of Jesus in the creed—kneeling at the holy communion—forms of prayer—the declaration of absolution—gowns and surplices, have all been called "popish," "rags of Rome," and the like. The charge of "Roman heresy" is a very different thing from this, as the evidently acute mind of "Amicus Veritatis" must perceive. The protesters in this case made no such charge.

3d. I shall not go over the matter relating to the language of the *Churchman*, or the action of the New-York Convention, nor shall I stop to consider the language of the Bishop's address, regarding all these as having no bearing upon the point in the present discussion.

4th. As to the Rev. Drs. Anthon and Smith being members of the congregation of St. Stephen's—these facts are to my mind conclusive. They were not there as ordinary or accidental worshippers. They had been the day but one before with six other presbyters convened by the Bishop, who sat as president of the meeting, engaged in a long, solemn, and thorough examination of Mr. Carey, touching his tendency to Romanism. The result of that examination was the decision of *six* out of the *eight* presbyters, that Mr. Carey ought to be ordained; the suspicions against him being removed. The Sunday morning following, the two gentlemen above named came into St. Stephen's Church, and protested against the ordination. But do they charge Mr. Carey with "Roman heresy?" No. Do they offer to prove any new matter in relation to him? No. Far from this. They both refer to their previous *opinions*—not to a single fact, nor do they name or offer to prove a charge of heresy. Dr. Anthon speaks, not of a fact that he offers to prove if time be allowed him, but of his "*firm and full persuasion in the case,*" adding in his address to the Bishop—"as has been stated in a written communication made to you." Now the matter of this communication had been the subject of the investigation just referred to, and which had been disposed of as not constituting a sufficient impediment to the ordination. Had the protesters, when they rose up in St. Stephens, made the declaration that they were in possession of evidence of heresy in the candidate, or of any matter not before offered and investigated which would constitute an impediment, then the Bishop must, and undoubtedly would have "surceased from ordaining." Here it should be remarked that the protesting Doctors were not in the light of ordinary worshippers in St. Stephen's. They were there for the express purpose of repeating neither more nor less than what they had already stated, and upon which a solemn opinion had been given by *six* out of the *eight* presbyters, of whom they were two. They were not there providentially nor casually. Had two clergymen entered St. Stephen's that morning, not having participated in any of the transactions here considered, and perceiving a person presented for ordination against whom they believed that substantial objections might be raised, it would have been right and proper, and their duty to demand a delay, that they might offer the proofs which they possessed of the unfitness of the candidate. In such a case the Bishop must have suspended the ordination This, it seems to me, abundantly explains the difference between the two Doctors and other clergymen who might answer to the Bishop's call according to the rubric.

"Amicus Veritatis," with all his candor, and he certainly writes with much, and with entire good spirit, as well, evidently misapprehends the point of my remark upon the phrase "*if proved.*" The fact is, that "Romish heresy," which was the point treated by the English Civilians, had not been proved nor even asserted. The case was simply this,—all the matter offered by the protesters had been examined and decided upon. They made no charge of "Romish heresy." They offered to prove none. They asked for no time that they might prepare charges or evidence. They had presented their objections previously. It had been declared that they had proved nothing of a "serious nature." The Bishop then, as they offered no new matter,—"Amicus Veritatis" himself being judge, might be allowed to disregard the protest. There are some other points which I would enlarge upon, but I have already gone beyond the limit I had prescribed to myself. I am not anxious to dwell upon a subject far from pleasant, and as I have no personal feelings to gratify other than those arising from a desire that what I understand to be the truth in the case may be fairly presented and comprehended—while asking pardon, Mr. Editor, for the trouble I have caused you, and trusting I shall not again trespass upon your columns on this subject.

Fiat Justitia.

Southey and the Authorship of "The Doctor."—The authorship of this clever and eccentric work, as our readers are probably aware, has been assigned to Southey on the indisputable evidence of Mrs. Southey, made public in April last. That lady stated that she was able to offer undoubted evidence of the fact should it be required. An ingenious correspondent of the Examiner has, however, discovered internal evidence in the work itself, which places the matter beyond all doubt.

The *Doctor*, in announcing to his family his intention to write the work, gives the following passage:—

"'Why, he is not in earnest?' said my wife's youngest sister. 'He never can be,' replied my wife. And yet beginning to think that peradventure I was, she looked at me with a quiet turn of her eye,—'A pretty subject, indeed for you to employ your time upon! You,—*vema wehehaha yoku almad otenba twandri athancod!*' I have thought proper to translate this part of my Commandante's speech into the Garamna tongue."—*The Doctor*, vol. i. p. 17.

"*Garamna.*" These letters, in a different combination, form the word "*Anagram*," which indicates the character of the otherwise unintelligible sentence quoted above, although it is not every one who would even with this assistance discover in it the following English sentence:—

"You who have written *Thalaba*, and *Kehama*, and *Madoc!*"

In *The Doctor* the word "*yoku*," is printed *yohu*, which is evidently a typographical error. —*English Churchman.*

The English Reformers no Friends to "Private Judgment."—"In modern days it is pretended that the merit of the Reformation is, that it unshackled the mind, and promoted the development of the human race. Such, certainly, was not the view of the Reformers themselves. It is but a confusion of words and ideas, when those who thoroughly abandon the dogmatic system of the Reformers, claim to be the true children of the Reformation."—*Huber on the English Universities.*

From the English Churchman.

For the information of certain parties who have recently addressed us, and of our readers generally, we have to state, that, after consultation with those in every way qualified to give a sound opinion upon the subject, we have come to the conclusion that it is not expedient to take steps with a view to bring before the Ecclesiastical or Civil Courts those of the clergy who have signed the recent Protestant Manifesto. It is unnecessary to enter into the various grounds for this opinion; suffice it to say, that it is considered undesirable to interfere with what is so evidently the duty of the Bishops, that their lordships can scarcely avoid taking some measures with respect to the heretical document which has so justly called forth the indignation of our correspondents. Meanwhile we may mention, that whatever is contemplated should be quickly executed, for we observe, by the following advertisement in the *Record*, that the heresy is assuming a permanent form in the shape of a new "Protestant Association." There can be no objection to the clergy (and the laity) addressing their diocesan with a view to ascertain his lordship's sentiments upon this matter, which might be promptly published for the information of the Church at large.

"Society for the Maintenance of Scriptural Principles, especially in opposition to "Anglo-Catholic" Errors.

Treasurer.—R. C. L. Bevan, Esq.

Committee.—Rev. H. H. Beamish, John Bridges, Esq., Rev. Sparks Byers, Rev. Carr J. Glynn, Alexander Gordon, Esq., Captain Vernon Harcourt, Rev. J. T. Holloway, D.D., Marcus Martin, Esq., Hon. and Rev. B. W. Noel, J. D. Paul, Esq., Rev. W. M. Du Pre, J. S. Reynolds, Esq., Rev. A. S. Thelwall, Rev. C. T. Yorke.

Honorary Secretary.—W. Holt Yates, Esq., M.D.

This Society has been formed on the basis of a Declaration lately issued, and already subscribed by upwards of 600 clergy of the Church of England, besides a considerable number of the laity.

The following extracts contain the substance of the Declaration:—

"1. Every Christian is bound to examine and ascertain the meaning of the Word of God for himself, in the use of all the aids within his reach, and receive no doctrine as the doctrine of Scripture, unless he sees it to be declared therein; otherwise he may receive error as truth upon a fallible authority, against the plain testimony of the Word of God.

"2. Believers are justified by the righteousness of Christ imputed to them, not by any inherent righteousness imparted to them by the Spirit; and they are, from first to last, justified by faith alone, without works; but as 'good works do spring out necessarily of a true and lively faith,' (Art. 12,) the faith which justifies is a faith which 'worketh by love.'

"3. Ungodly persons have neither been born again of the Spirit, nor justified, although they were baptized in infancy; but remain in an unpardoned state, exposed to the wrath of God; and unless they be born again of the Spirit, and obtain saving faith in Christ, they must perish.

"4. There is no scriptural authority for affirming that our Lord is present with his people at the Lord's Supper in any other manner than that in which he is present with them whenever they meet together in his name (Matt. xviii. 20); and his body and blood are verily and indeed taken and received by them at that ordinance by faith, just as they are verily and indeed taken and received by them whenever they exercise faith in his atoning sacrifice, so that the imagination of any bodily presence, or of any other presence, effected by the consecration of the elements, is unscriptural and erroneous.

"5. The ministers of Christ are termed in Scripture, presbyters, bishops, shepherds, stewards, &c., but are never distinctly termed priests (ἱερεῖς); and the notion of any sacrifice offered in the Lord's Supper by the minister as a priest, distinct from the sacrifice of praise and of devotedness, offered by every true worshipper, is unscriptural and erroneous.

"6. There is no scriptural authority for asserting that those only are rightly ordained, or are to be esteemed true ministers of Christ, who have received Episcopal ordination.

"7. The true Apostolical succession is the succession of faithful ministers in the Churches of Christ who have preached the doctrine of the apostles, and have ministered in their spirit."

RULES OF THE SOCIETY.

1. This Society shall be designated "The Society for the Maintenance of Scriptural Principles, especially in opposition to Anglo-Catholic errors."

2. The object of the Society shall be to promote the reading and examination of the Word of God, and especially to maintain the truths contained in its Declaration, by the delivery of Lectures, by the publication and distribution of tracts, by the formation of Associations for the reading of the Scriptures and for prayer, and by any other suitable means.

3. All persons who express their assent to the Declaration shall be considered Members of the Society, if they so desire.

4. Every Member of the Society who shall subscribe 10s. annually shall be entitled to attend and vote at the General Meetings of the Society.

5. A donation of £5 by a Member shall give the same privilege for life.

6. The affairs of the Society shall be directed by a Committee, Treasurer, Secretary, and, if requisite, by a President, and other officers, all being members of the Established Church.

7. The Committee shall be chosen annually at a General Meeting of the Society.

8. All the Meetings of the Society and of the Committee shall be opened with prayer.

Subscriptions and donations in aid of the Society's plans and operations will be thankfully received by the Treasurer at the banking-house of Messrs. Barclay, Bevan, and Co., 54 Lombard street; by the Honorable Secretary, at No. 53 Woburn-place, Russell-square; by any member of the Committee; or at the Office of the *Record.*

The Offertory.—The Lord Bishop of London preached a sermon in St. James's Church, on Sunday afternoon, which, we trust, will be made public. His Lordship, with great earnestness and emotion, expressed his strong opinion that the feudal personal relations which once existed in this country between rich and poor should again be revived; and after mentioning that in purer times the Universal Church ever cared for her indigent members, and that still in foreign countries she does so, made a most forcible appeal in favor of a restoration of the Offertory, and condemned in the strongest terms the selfishness and luxury of the affluent classes, and their forgetfulness of the poor.—*Morning Post.*

From the London Church Intelligencer.

Scottish Communion Office.—Diocese of Aberdeen.

TO THE RIGHT REV. THE BISHOP OF ABERDEEN,

November, 1843.

May it please your Reverence,—We, the undersigned Presbyters of the Diocese of Aberdeen, beg leave respectfully to address your Reverence on a subject very deeply interesting to us as Scottish Churchmen.

We have seen with surprise and deep regret that attempts have recently been made, in more than one Diocese of this Church, either to procure the entire abrogation of Canon XXI., in which the orthodoxy of the Scottish Communion Office is asserted, or otherwise so essentially to modify that Canon as to derogate from the primary authority with which that office is invested in the Church of Scotland.

Now we, your Reverence's faithful Presbyters, actuated by the earnest desire to obviate, if possible, any similar attempts—attempts which, we are well assured, will never meet with any sympathy from your Reverence—as well as to strengthen, so far, the hands of those bishops, clergy, and laity of this Church, who desire to maintain the authority and use of the national office, as recognized and warranted by Canon XXI., beg leave respectfully to lay before your Reverence the following *reasons* which have prompted us to address you with this expression of our sentiments.

I. Although, as your Reverence is aware, more than one of the undersigned Presbyters have availed themselves, from various circumstances, of the permission by Canon XXI., and administer according to the usage of England, yet they cordially unite with their brethren who used the national office, in expressing their decided conviction of the decided superiority of that office, inasmuch as therein the great Eucharistic doctrines of the Real Presence and Commemorative Sacrifice are more fully developed, and by which its identity with the Divine model appointed by our Lord in Holy Scripture is clearly evinced. These characteristics of the Scottish Office have commanded for it the approbation of all ritualists of orthodox and patriotic principles; and, therefore, we prize it, not only as a mark of the integral as well as independent character of the Scottish branch of the Church Catholic, but also as a rich inheritance handed down to us by our fathers in the faith, and therefore to be by us faithfully transmitted to our children, and those who come after us.

II. We desire to express our dissent from the idea of those who would seem to erect the principle of *Liturgical conformity* as the one great note of union and communion, and would remind them that the Catholic Church in Scotland is not a mere appendage to the Catholic Church in England, but, though unestablished, still a *national* Church; that "every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things are done to edifying;" and that in primitive times, almost every Diocese had its own particularly liturgy prescribed by its bishop, and yet, that a more efficient intercommunion was maintained between the several portions of the primitive Church than has been secured to the various branches of the later Church.

III. Although we are unwilling to contemplate the possibility of the abrogation, or even the remodelling of Canon XXI., yet, in such an event, we should feel it our duty to protest against the sin, which, in abandoning the Scottish Office, the relinquishment of such an amount of Catholic truth would involve; for that it *would* involve such a relinquishment, the undersigned cannot escape from the conviction, seeing that the present clamor against the Scottish Office *originated* with individuals who demanded its abolition, not chiefly because it is *expedient* to assimilate ourselves to the sister Church of England, not chiefly because *uniformity* is desirable—but principally and avowedly because, in their eyes, it is deeply tainted with popish idolatry and superstition.

IV. In order to guard ourselves against any chance of misconception, we deem it right to declare our conviction, that the Communion Offices of Scotland and England teach the same holy and scriptural truths; both equally remote from the Romish dogma of a *corporeal* presence, and the ultra-Protestant error of a mere *commemoration* in the holy Eucharist. We are satisfied that the distinctive doctrines of the Eucharist are contained in the one office, by plain implication, obvious inference, and statements more or less explicit; while in the other we see them clearly and broadly enunciated, and without the possibility of heretical perversion. No disciple of Zuinglius or Hoadley could subscribe to the Scottish Communion Office. It is only when these distinctive doctrines are denied, an opposite and uncatholic sense attempted to be put upon the *English* Office, and the abandonment of the Scottish Office demanded *as a consequence,* that we feel it our duty to resist the repeal of the Canon which recognizes that office, and, for the reasons above stated, solemnly to declare that, in our eyes, its relinquishment would be tantamount to an apostacy.

That your Reverence may long be spared to preside over this Diocese, and to the Church whose primacy you so worthily hold, is the devout prayer of, may it please your Reverence, your Reverence dutiful and faithful Presbyters,

John Cumming, Dean.
P. Cheyne, Presbyter, Aberdeen.
David Wilson, Presbyter, Woodhead.
Arthur Ranken, Presbyter, at Deer.
William Webster, Presbyter, New Pitsligo.
William Robertson, Presbyter, Old Meldrum.
Charles Grant, Presbyter, Meiklefolla.
James Christie, Presbyter, Turriff.
James Smith, Presbyter, Forgue.
Alex. Harper, Presbyter, Inverury.
Alexander Cooper, Presbyter, Portsoy.
Andrew Ritchie, Presbyter.
Alexander Bruce, Presbyter, Banff.
George Hagar, Presbyter, Lonmay.
Charles Pressley, Presbyter, Fraserburgh.
A. Low, Presbyter, Longside.
John B. Pratt, Presbyter, Cruden.
Nathaniel Grieve, Presbyter, Ellon.

I beg to express my hearty concurrence in the above address.

C. Wagstaff, Junior Minister of St. Andrews, Aberdeen, and late Curate of Arundel, Sussex.

January 16, 1844.

The Church Missionary Society.—We have heard a rumor, to which we fear some credibility attaches. It is said that, although the Church Missionary Society refuses to send a deputation to Scotland to hold communion with the schismatical presbyters Dunbar and Drummond, Mr. Bickersteth of Watton has declared his intention of proceeding as an unaccredited agent for this Society to these very persons; as it seems for no other purpose than to preach in Mr. Drummond's meeting-house in Edinburgh. Should this report be true, it remains to be seen whether an episcopal interdict from his own diocesan will issue against Mr. Bickersteth, and whether this gentleman will be disavowed by the Salisbury Square Society, and whether it will receive the Missionary collections which *he* may procure on this intrusive tour. The Bishops of Aberdeen and Edinburgh would be compelled to denounce Mr. Bickersteth; and would his own Bishop affirm this legitimate censure? We have such scanty means of procuring facts as to the working of the Church Missionary Society that we do not make this statement with complete authority; but we should be glad to be better informed. The rumor is sufficiently serious.—*Eng. Ch.*

Communications.

For the Churchman.

Bishop Hopkins' Letters.

Mr. Editor,—The fifth evidence, relative to the disputed question in the first Letter of the Bishop of Vermont, is drawn from the action of the Council of Nice, A. D. 325. "The 8th Canon decreed that the Novatian Clergy who returned to the Catholic Church should continue to hold their official rank, without re-baptization or re-ordination." The 19th Canon "commanded that the Paulianists should be re-baptized, and that their clergy should not retain their ministerial station, without a regular ordination by a bishop of the Catholic Church." (Letter, p. 26.) This distinction is accounted for in the Letter, by saying that "the Novatians had preserved the pure doctrine of Christ," whereas "the Paulianists had so corrupted the faith, as to omit the name of the Trinity, even in the form of Baptism." (Ib.) It being "insisted on the other side, that this difference was owing to quite another matter, viz., that the Novatians had a regular episcopal ordination, which the Paulianists had not," we have this reply, that "Novatian * * had procured himself to be consecrated through fraud and impiety, and was never admitted by the Church to be any thing better than a false and counterfeit Bishop. Whereas Paul of Samosata * * was an undoubted Bishop of the Catholic Church when the Council of Antioch proceeded to depose him." (Ib., p. 27.) Let us look at this matter.

Novatian was a bad man, irregularly consecrated by three Bishops, at night, and headed a "schism." Now, he either had ordaining powers or he had not. If he had, those whom he ordained were ordained in "schism;" those whom he and they baptized in the name of the Trinity—for they "had preserved the pure doctrine of Christ"—were baptized into a "schism," and this defect in the Clergy and Laity "was cured by the consent of the whole Church in the Nicene Council." (Ib.) If he had not, and this Council yet admitted his Clergy without re-ordination, then the whole Church now may cure the defect of Lay or Presbyterial orders without re-ordination. On the other hand, Paul *was* a Bishop; he became heretical, and "suborned also * * Bishops and Presbyters of the neighboring districts." (Euseb. Ecc. Hist. Bk. 7, c. 30.) The subsequent ordinations of the Paulianists, and their Baptisms, were not in the name of the Trinity; a fact implied in the Letter, (p. 26,) where the "respective baptisms and ordinations" of the two classes of separatists are mentioned. The Paulianists therefore had heresy, no baptisms, and after the first set of clergy, no orders, unless by accession from the orthodox. The Novatians had a schism, orders and baptism. To determine now, whether baptism in the name of the Trinity was the main or only ground of difference in the 8th, and 19th Canons, these points must be proved: (1.) That orders were not regarded as necessary to a valid baptism for the first three centuries. (2.) That if ever the Paulianist clergy, who were heretically ordained, baptized in the name of the Trinity, such baptisms would have been or were received. The opposite of the first has been affirmed, and the second is doubted on the strength of the first. Whether the affirmation has been sustained is for others to decide.

The "next reference is to the Council of Carthage, held A. D. 348." (Letter, p. 27.) So far as I can judge from comparing notes, this Council was called by the Lieutenants of Constans, after the death of his father, Constantine the Great, in order to put an end, if possible, to the Donatist schism, by reconciling the Donatists with the orthodox. The effort was unsuccessful. (Murd. Mosheim, vol. 1, Schisms and Heresies, Cent. 4.) By referring back to the 8th Canon of Arles, A. D. 314, and to the views of the Donatists as to the effect of heresy &c. on orders, it is easy enough to understand the bearing of the answer of the Bishops in the present Council of Carthage. Being asked whether a baptism with water, once given in the name of the Trinity, could be lawfully repeated, they said, that "all rebaptizations were unlawful, and hostile to the true faith and Catholic discipline." (Letter, p. 17.) Very true, if given by men in orders.

We are next referred to "the well-known narrative of Ruffinus, Socrates, and Sozomen, concerning the baptism of some boys in play," by Athanasius, who acted as boy-bishop. Alexander, Bishop of Alexandria, and his clergy, finding that all was done *orderly*, determined that the boys should only be confirmed. (Letter, p. 27.) Ruffinus, who first tells the story, tells it on "hear-say" evidence, which it is said he was in the habit of committing to paper. He should be relied on with caution. But as Sozomen's account of the matter is given in the note, (Ib. p. 28, n. 13,) the following facts may be collected from it. According to this father, Alexander witnessed this procedure of the boys, while awaiting, after the conclusion of the services on a feast day, the arrival of those who were to dine with him. Calling the heads (*primoribus*) of the clergy to observe what was going on, he determined as above, having advised with the clergy about him. Was this a Council of the Church of Alexandria? Make the most of it, and what does it amount to? But little, in support of the doctrine in aid of which it is produced, and as little when opposed to the concurrent testimony of preceding antiquity in the opposite direction.

The next evidence is the complaint of Epiphanius, about A. D. 368, that a party, pretending great zeal for the Catholics, re-baptized those who came over from the Arians, contrary to the customs of the Church, and the decree of a General Council. Here again, we are not told what party this was, but that this complaint "is a short rebuke, but full of instruction." (Letter, p. 29.) So it is; but I cannot see what argument there is *for* Lay-baptism in this "instruction." The Arians had regular orders, and must have baptized in the name of the Trinity, or their Baptisms, whether by Lay or Cleric, would not have been received at any rate. There is a rebuke for those who——lived in 368, and for those who imitate their example. If Epiphanius is here striking, as Hooker says, "on the very same anvil with Tertullian," for once at least, he strikes aside. r.

April, 1844.

For the Churchman.

Practical Books—Church and Heretical.

NO. I.

Some hundred years ago a rich man, who belonged to a dissenting society in Massachusetts, and knew by experience the value of devotional reading, wished to secure to the society to which he belonged this great advantage. And therefore in his will he left them a good round sum annually, to be expended in this way. The books were named in the will, they were the pet and popular books of the kind at the time. Thirty years had not elapsed, when the books mentioned in the will were a little out of fashion. Yet still the society continued to use them—they got them so cheap. After that they got out of print, and although they were obsolete and old fashioned, still the society continued to use them, and accordingly printed for themselves some three or four editions. Finally, the tone of feeling so changed, that although they were printed, no one would read them—they were mere waste paper upon the earth, good for the paper-maker and the printers, but for no one else, certainly not for the purposes contemplated by the devisor. They applied to the Legislature, and the money was applied to other purposes beneficial to the society.

Here, Mr. Editor, is recorded in brief the rise, progress, and decay of all the books of this kind that Heresy has indited during all time. They at the time catch the tone of the age and the feelings of their sect, and so are vastly popular. Time passes and feelings alter, and they become old and obsolete ultimately; the latest form of Heresy loathes and abhors that which had been the sweet food of its immediate predecessors. Their Church historians desire, from their own books, to find out what had been the particular notions of such and such a sect, that in their day had made a great noise—and lo, not a line of their writings is to be found upon the earth, save that which may be preserved in the refutations of their antagonists.

It is a true rule,—"the books written in the Church, these that mirror the unchanging face of Catholic Doctrine, and echo the unvarying tone of Catholic Piety, these remain, they cannot perish. With regard to those written by men outside, however great may be the genius, however ardent and sincere the devotion, however eloquent and ornate the style of their authors, they must go down and perish, notwithstanding their vogue for a time." For every thing that is the product of Time, even its noblest fruits, and such are Genius, Enthusiasm, and Eloquence, must perish when brought in competition with the Eternal and the Undying, which it is the Church's right and privilege to represent here upon the earth.

But historical proof is better than mere assertion, and no assertion is more capable than this of such proof, both as concerns ancient and modern times. We have some 150 volumes folio of the "Fathers," as I have been informed. Now, as I understand, six volumes of the same size will embrace all the Heretical writings of the same period of time. I may be mistaken in the exact proportions, as I have no other advantages of books than an ordinary country clergyman upon a mere subsistence can have, still of the fact of the vast disproportion that one class of writings bears to the other I am certain, and this is enough for my purpose.

And yet what a multitude of sects and writings of the Sectarians in the old times; no less than 70 Apocryphal Gospels and Epistles in the time of the Nicene council! Where are their writings now? Where the works of Audæus the first Presbyterian? Where the works of Jovinian and Vigilantius? Where those of the much abused and much abhorred Manichæans, who were the first "total abstinence" men, (apotactæ,) the first "cold-water-men, (aquayii,) the first, too, to open that which in modern slang is called the "Sacramental Question," and to give in the Eucharist water instead of wine, (Hydroparastutæ,) molasses and grape jelly not being then in rerum natura? Where now are the "literary remains of their equally fastidious brethren the "Bread-and-Cheesitarians (artotyritæ),* who eschewed syrup and marmalade of all kinds as possibly containing something of the evil one, and sacramentalized it daintily in the innocent produce of the dairy? All gone, and their books perished with them. Those precious relics by which Heresy might have become immortal, and the men of these days instead of picking up a notion as a beggar picks up his clothing, and organizing a society for the express purpose of degeneracy, it might have had reasons and facts ready made to their hands. But the books of the ancient "Dissenters" are gone, and by no other means can we account for their disappearance than by the above principle and by its consequences.

In modern times also the case is the same even in despite of the Press. Of the flood of English Dissenting Theology since the Reformation, how few relics are now in use? Who at the present day has read the works of Penry, the once renowned "Martin mar-prelate," who set England in a flame? or the famous "Smectymnus," who under this uncouth cognomen hid five as learned, able, and bitter parsons as ever abused "Prelacy?" or the writings of Hugh Peters? or Theophilus Timercus? If any one has read these books let him now speak, or forever hereafter hold his peace. But no one has read them or a thousand other books in their day, equally renowned.

Nay, Genius itself will not long preserve books anti-church in their principle. For this, let Milton speak, and Vane, and Banter, and Herbert of Cherbury, and Hobbes. The multitude, too, immediately after the reformation of Lutheran and Reformed writers, men of genius and vast knowledge, "giants upon the earth" in their days, who have sunk into oblivion, or are fast sinking. These bear witness to the truth of the promise given to the Church, "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn."

Let us now look to the other side, to the men that wrote in the Church and under the influence of her tone of feeling. Here we have Middle-age Kempis with his thousands of editions still alive upon the earth, in the hearts of and hands of men, and Scougal and Sherlock, Wilson and Taylor, Hall and Sutton, Laud and Hickes, and Patrick, and the unknown author of "The whole duty of Man." These men survive, and are to this day a comfort and consolation to thousands of humble-minded and pious Christians. And the devotional books of sectarianism, written at the same time, have perished. For what reason is this so in ancient and modern times, but that they who are "in the Church and of the Church," have about their writings a something of the odor of her immortality that renders them independent of time, party feeling, and popular predilections, just according to the measure they have of it.

Next week I shall give some practical inferences from these principles and facts which I hope will be interesting enough to ensure them room. W. A.

* Let no one think these names of old heretical sects are too absurd to be true. The chosen names of Modern Heresy are just as ridiculous. The "Rather brethren" and the "Come-outers" are well known. Another instance I know to be a fact upon the evidence of one who was present, and is now a clergyman. In Kentucky he went to hear a celebrated preacher from Tennessee. The preacher began,—"My brethren we are all ——," mentioning the name of the sect to which he belonged, "in West Tennessee. There are three kinds of us, Hardshell, Softshell, and Copperhead; I am a Copperhead, and I believe thus and so." He then went on with his discourse.

For the Churchman.

Is the Church a Body? Is it any thing?

Mr. Editor,—Near the end of Bishop Hopkins's letter concerning the ordination of Mr. Carey there is a sentiment, somewhat carelessly thrown in, as a sort of postscript to the four letters, as if it had come to mind just as the mail was about closing, which I think the Rt. Rev. author could not have considered with that care which the subject required. The sentiment to which I refer is, the denial to the Christian Church of the name and character of a Corporation, and the description of it as a mere aggregation of individuals. After announcing the fundamental error of tractarianism to be the idea that the Church is a Corporation, the Bishop says, "The true aspect of the Church therefore is not so much *corporate* as *aggregate*."

Heretofore I had thought that it was the exclusive prerogative, distinction and glory of the legislators of revolutionary France, and of the legislature and civil courts of Virginia, into whom the fancies of the French philosophy had been carefully instilled by the sage of Monticello, to deny that the Church of Christ, in the whole, and in its parts, is a CORPORATION. In conformity with this idea, before unheard of in Christendom, neither the Christian Church, nor any of its parts has been considered in Virginia as having any being, any substantive existence. It was not therefore allowed to be capable of holding property, even a house of worship. And property held only by a Church was treated as having no owner at all, and was, in consequence, escheated to the Commonwealth. This, as far as it went, has been considered by most thinking Christian people as a legislative and judicial repeal of Christianity.

A *body* means that, which, although composed of many parts, may be regarded, on account of something which binds the parts together, as *one whole*. A rock is a *body aggregate*. So is a temple, a city, a kingdom, a state, a college, &c. A number of grains of sand, thrown accidentally together, and which the next wind may scatter, is an *aggregation* of particles, *but not a body*. Bishop Hopkins, sustained by the high authority of Mr. Jefferson and the Commonwealth of Virginia, says, that the Christian Church is a mere aggregate, and not a body. Christ says it is not only *a body*, but HIS BODY. All Christendom had treated the Church as a CORPORATION AGGREGATE, except the supporters of the high Papal pretensions, who have tried to convert it into a CORPORATION SOLE. I suspect it must have been a momentary oblivion of the distinction between these two kinds of corporation, a distinction with which his former profession should have made him quite familiar, that has caused the Bishop, by compounding the two, to throw the weight of his name and station into the scale with the Virginia Assembly, and against the institution of Christ, and the common understanding of Christendom.

The Bishop says, "that the fundamental error of this system, (the Tractarian,) is one of the same with the theory of Romanism. For both seem perfectly agreed in the idea, that the Church militant on earth is a vast CORPORATION, whose members have no individual rights under the charter, except as *parts of the great whole*." Now if this be the theory of the parties referred to, they certainly are not singular in entertaining it. And if this be the fundamental principle of their system, they must be much nearer to their brethren of other names than has commonly been alleged. For this identical idea is, assuredly, the common and familiar principle of all the dissenting bodies in this country. The constant burden of the complaint which these bring against the High Church Divines is, that, by denying their *associations* to be a *part* of the *Church of Christ*, these Divines turn them over to the *uncovenanted* mercies of God, which, they say, *are no mercies at all*. That is, they maintain, as a matter not to be questioned, that whosoever is not a member of the Church, the DIVINELY INSTITUTED CORPORATION, *can have no individual rights under the charter*; the very proposition which Bishop Hopkins says, identifies the tractarian system with the theory of Romanism.

The truth is, you can form no idea at all of the Christian Church except as a Corporation. If the Church is not, as has been profanely said, a mere creature of *human* imagination; if it has any existence, any being, *if it is a part of Christ's institution*, then it is a Corporation, and this is the only name by which its nature and being can be expressed. Only as a Corporation can it have succession and perpetuity, the things which manifestly belong to the Church, and the possession of which, by the institution of the Lord, makes it to be a Corporation. Sir William Blackstone, speaking of some of the subdivisions of this great corporate body, says of "Bishops, Parsons, Vicars, and Churchwardens," that they "by common law have ever been held to have been Corporations, *virtute officii*: and this incorporation *is so inseparably annexed to their offices*, that we cannot frame a complete legal idea of any of these persons, but we must also have an idea of a Corporation, capable to transmit his rights to his successors at the same time." Comm. B. 1, ch. 18.

Let us take care, Mr. Editor, lest while we are aiming a blow at a supposed adversary in that unhappy controversy in which the Church is involved, we do not inadvertently strike down some of the fences, and weaken the deep foundations of Christianity.

A CITIZEN OF VIRGINIA.

For the Churchman.

Extract of a letter from the Rev. Dr. Potter, Prof., &c.

UNION COLLEGE, March 22, 1844.

My Dear Sir,—I have to thank you for your favor, explaining the plan for a public Gallery of Pictures, &c., which shall be accessible in effect to almost the whole population, resident or visiting at New York. You ask my opinion of it, saying, that the deep personal interest you take in the subject, makes you distrustful of your own judgment.

I have been accustomed to look at such institutions as they tend to influence the character and welfare of a *whole* people, and in that point of view the plan strikes me most favorably. There can be no doubt that we stand in great and most urgent need of influences in this country which tend to refine and exalt while they tranquilize, and which will take the place in some measure of those coarser pursuits and pleasures which prevail too exclusively. I know of no such influence cheaper or more salutary than galleries of Art to which all can have admission. Hitherto we have had nothing of the kind. Our galleries have not only been obliged to impose charges which excluded a large part of the people, but their exhibitions have generally been for a short time only. We all know that a taste for pictures, and a love for art, is to be created rather by frequent visits to the *same* works, than by a hasty walk through our annual exhibitions. The English are beginning to appreciate the vast importance of this influence, and in imitation of the noble example so long set by the French, are throwing open their galleries. In no country is that example more worthy of being followed than in this—for in none is there so large a proportion of the people qualified by their previous education and habits to enjoy and improve such a privilege, and in none therefore can its benefits be so soon realized.

I have always felt, you know, great interest in the *Temperance Reformation*. But I have never regarded it as more than a *negative* influence. Drinking constitutes one of the worst lets and hindrances to the intellectual and moral improvement of mankind; to banish it, is to leave the mind free to the influence of higher and holier agencies. But those agencies must be supplied; and they are to be found only in education, in a love for the arts, and in the rich blessings of our holy religion. I look, therefore, upon that man who labors in such an undertaking as yours, as contributing to supply what we most need *now*. Unless we pour in these purer and better influences on the people, the grog shops will soon be back upon us; and the thousand other causes which tend to demoralize will be doing their deadly work. Whether we can effectually breast and ever turn back the tide of evil, is a great question,—great for us and great for mankind. One thing is certain, *we can try*. I therefore bid you God speed in your work.

This is one of those occasions in which one feels painfully the lightness of his purse. If I wished to make an investment for the good of mankind, I should certainly think this a rare opportunity, and should desire if I had the means to become largely interested. As it is, I can only request you to consider me a subscriber for ten shares.

The Churchman.

New-York: Saturday, April 13, 1844.

VESTRY ELECTIONS.—For the first time, we believe, in the history of this diocese, an attempt has been made to introduce into all our churches the exacerbations usually attendant on political elections.

The general result of this attempt as respects the churches in our city has been the reverse of what its authors contemplated. In a few churches only have the elections been contested; in most the returns have been favorable to the Bishop, and in some, before unfavorable, there has been a change for the better.

On the whole, the attempt referred to has met with a signal rebuke from the Laity.

For the Churchman.

Mr. Editor,—Will you have the goodness to state in your next number, what you mean by the "efficacy of good works to wash away our sins and reconcile us to God," and "the *inspiration* of the Apocrypha?" and oblige A SUBSCRIBER.

Reply.—In a notice of Mr. Biddle's edition of the Homilies, we expressed our concurrence in the recommendation of Bishops Chase and McIlvaine, who thought the republication of the Homilies a seasonable antidote to the errors of Rome. Deeming the Homilies, however, to possess a positive as well as a negative value, we added, "that we would also commend the Homilies for the high doctrines which they teach in regard to the Sacraments, especially with reference to the gift of Regeneration in Baptism, and the Real Presence in the Eucharist; for their judicious inculcation of the efficacy of good works to wash away our sins, and to reconcile us to God, and for their recognition of the inspiration of the Apocrypha." Such being the occasion of our using the expressions which our correspondent asks us to explain, we suppose it will be a fair answer to his questions to say, that we mean the expressions to cover neither more nor less than what is contained in the following passage, which occurs pp. 345, 346 of Mr. Biddle's edition of the Homilies:

"Now will I this second time that I entreat of Alms-deeds, show unto you how profitable it is for us to exercise them, and what fruit thereby shall arise unto us, if we do them faithfully. Our Saviour CHRIST, in the Gospel teacheth us, that it profiteth a man nothing to have in possession all the riches of the whole world, and the wealth or glory thereof, if in the mean season he lose his own soul, or do that thing whereby it should become captive unto death, sin, and hell-fire. By the which saying, he not only instructeth us how much the soul's health is to be preferred before worldly commodities; but it also serveth to stir up our minds, and to push us forwards to seek diligently, and learn by what means we may preserve and keep our souls ever in safety; that is, how we may recover our health, if it be lost or impaired, and how it may be defended and maintained, if once we have it. Yea, he teacheth us also thereby to esteem that as a precious medicine, and an inestimable jewel, that hath such strength and virtue in it, that can either procure or preserve so incomparable a treasure. For if we greatly regard that medicine or salve, that is able to heal sundry and grievous diseases of the body, much more will we esteem that which hath like power over the soul. And because we might be better assured both to know and to have in readiness that so profitable a remedy; he, as a most faithful and loving teacher, sheweth himself both what it is, and where we may find it, and how we may use and apply it. For when both he and his disciples were grievously accused of the Pharisees, to have defiled their souls in breaking the constitutions of the elders, because they went to meat, and washed not their hands before, according to the custom of the Jews; CHRIST answering their superstitious complaint, teacheth them an especial remedy how to keep clean their souls, notwithstanding the breach of such superstitious orders: *Give alms*, saith he, *and behold all things are clean unto you.** He teacheth them, that to be merciful and charitable in helping the poor, is the means to keep the soul pure and clean in the sight of God. We are taught therefore by this, that merciful alms-dealing is profitable to purge the soul from the infection and filthy spots of sin. The same lesson doth the HOLY GHOST teach in sundry places of the Scripture, saying, *Mercifulness and alms giving purgeth from all sins, and delivereth from death, and suffereth not the soul to come into darkness.** A great confidence may they have before the high GOD, that shew mercy and compassion to them that are afflicted. The wise preacher, the son of Sirach, confirmeth the same, when he saith, *That as water quencheth burning fire, even so mercy and alms resisteth and reconcileth sins.*† And sure it is, that mercifulness quaileth the heat of sin so much, they shall not take hold upon man to hurt him; or if he have by any infirmity or weakness been touched and annoyed with them, straightway shall mercifulness wipe and wash them away, as salves and remedies to heal their sores and grievous diseases. And thereupon that holy father Cyprian taketh good occasion to exhort earnestly to the merciful work of giving alms and helping the poor, and then he admonisheth to consider how wholesome and profitable it is to relieve the needy and to help the afflicted, by the which we may purge our , and heal our wounded souls."

The Homily proceeds with true Christian judgment to refer our good works to the Spirit and grace of God as their *original* cause, and to the atonement of CHRIST as the *meritorious* ground of their acceptance. We commend the Homily (on Alms-Deeds) as also the whole of the two books of Homilies, to the attentive perusal of "A Subscriber." They are indeed the production of a single age of the Church, and that a highly controversial age, and are therefore far from being of equal authority with the Prayer-book, which contains the perpetual tradition of the Church, and is thus free from that controversial bias discernible in the Homilies. Still they are a most valuable body of practical divinity, and we cannot but think that a better acquaintance with them on the part of some of the laity of our Church, would render them less suspicious of the language of her clergy.

By the by, in case Mr. Barnes should publish another edition of his valuable tract on "The Position of the Evangelical Party in the Episcopal Church," we beg to direct his attention to the fact that on about one third of the Festivals (exclusively of Sundays) the first lesson of the day is taken from the Apocryphal Books. In this no discretion is allowed, the rubric being imperative: "Then SHALL be read the first Lesson, according to the Table or Calendar." We understand and respect the position of Mr. Barnes, who says: "We have no doubt that if the views of Dr. Pusey and Mr. Newman were to prevail in the Episcopal Church, the Church would be substantially in the same position in which it was in the days of Elizabeth. It was but half reformed. It retained then a large part of the offensive features of Romanism, and those views were embodied in the Prayer-book." But we do not so well understand, nor so much respect the position of men who talk largely of "our Church" and laud the Homilies "as familiar and standard expositions of the doctrines of our Church,"‡ and yet with the above passage of the Homilies before them, and the above mentioned rule of the Church binding their conscience raise the cry of "Popery!" against the Bishop of this diocese for ordaining a man who ventures to say that "The Holy Spirit may have spoken by the Apocrypha," and refuses "to fault the Church of Rome in pronouncing, as she does, the Books Apocryphal Holy Scripture!" It will be remembered that the candidate in question drew the distinction—witnessed to by Jerome and other Fathers, but apparently not present to the minds of Drs. Smith and Anthon when they wrote their "Statement of Facts"—between Ecclesiastical Books in general and those in particular which are accounted *canonical*; distinctly declaring, (See "Statement," &c., pp. 20, 21,) "I do not, either to myself or any one else, attempt to prove a doctrine out of the Apocrypha."§ Proof of Christian doctrine is of course to be drawn from those works only which are canonical: i. e., which contain the Church's *canon* or *rule* of doctrine.

The Church though she does not regard the Apocryphal Books as *canonical*, and in such sense inspired as to be used for the establishment of doctrine, yet plainly directs portions of them to be read in her public services and on her solemn festivals, as holy Scripture "for example of life and instruction of manners;" and her ablest divines have regarded them as valuable testimonies to the faith of the Church in the age in which they were written. It is quite consistent for Mr. Barnes to call such views Papistical. They are so by his standard of Protestantism. But what must he think of "the position of the Evangelical party in the Episcopal Church" who loudly declare a man to be a Papist for avowing a doctrine which he supports by the known rule of his Church and the *ipsissima verba* of the Articles and Homilies. Mr. Barnes‖ is too much of a gentleman to call these men "Papists in disguise," and yet too sagacious not to see that such an epithet is far more suited to that portion of the Church who conceal and extenuate what he considers her Popery, than to those who honestly avow and defend it. We again express the hope that in a future edition of his pamphlet Mr. Barnes will illustrate "the position of the Evangelical party" by a reference to the Apocrypha.

We are requested to say, in behalf of the Committee of Laymen who have had in charge the procuring of signatures to the "Address to the Bishop," published in our last, that want of time prevented them from calling upon many sound Churchmen, some of whom have since expressed their regret for the absence of their names from the document; and that an opportunity is still afforded to all who desire to affix their names to the Address to do so, by calling at the office of this paper, 109 Nassau street, or at No. 4 John street, where copies are left for signatures.

* Luke xi. 41.

* Tobit iv. 10. † Ecclesiasticus iii. 30.

‡ See the recommendation of Bishop McIlvaine prefixed to the new edition.

§ The Sixth of the Thirty-nine Articles, referring to the Apocryphal Books, declares: "And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine."

‖ The Rev. Albert Barnes, a distinguished Presbyterian divine of Philadelphia. In the pamphlet referred to, Mr. Barnes testifies his approbation of the doctrinal views of the Evangelical party in the Episcopal Church, but shows conclusively that they are so restrained and impeded in their operation by the Prayer-book that their advocates are compelled to work to immense disadvantage, and are destined, in all exciting questions, to successive defeats. We consider Mr. Barnes's pamphlet a valuable testimony to the Catholic character and principles of our Church, and are quite confident he will find none to oppose his view except Low Churchmen and Papists.

We have been told that some of our readers have supposed the author of the pamphlet referred to is some High Church clergyman of the same name. Such persons of course have not read the pamphlet, but still, as the error exists, we thought it best to correct it in a note.

THE CHURCH CONTROVERSY.—Some of our contemporaries who promised to give their readers the controversy between the Rev. Drs. Wainwright and Potts, are now contenting themselves with publishing only one side. Such a course is unjust to the writers, and very unsatisfactory to the reader. That the mind may be settled firmly on a controverted point, it is necessary that the arguments on both sides should be fairly before it; thus an enlightened decision will be formed, and one not likely to be shaken. —*New York Observer.*

We think those papers which publish either Dr. Wainwright's letters alone, or Dr. Potts's alone, pursue a more honest course than that recommended by the Observer. For the latter course pretends that there is a controversy now pending between Drs. Potts and Wainwright which is in fact untrue. Those journals which have room and inclination may properly give the letters of both gentlemen, but they are not warranted in representing them as a controversy. Dr. Potts has no opponent except in his own imagination.

The Twenty-seventh Anniversary of the Sunday Schools of the Church in this city, will be celebrated on MONDAY APRIL 29TH; the Bishop having ventured to postpone it a few days later than was originally intended on account of the inconvenient brevity of the interval.

It will be celebrated in St. John's Chapel at 10 A. M., in St. Clement's Church at 2 P. M., and in the Mission Church of the Epiphany at half past 4 P. M.

Due notice will be given to the Schools of the Churches to which they are respectively assigned.

The Ninth of the "Selected Psalms in Metre" will be sung by the scholars. Tune, *St. Ann's.*

The unavoidable expenses will, as usual, be assessed on the different congregations; and as the indebtedness will be principally to those who will need prompt settlement, it is hoped that the parishes will give the subject immediate attention.

THE FLOATING CHURCH.—The Rev. Mr. Walter has kindly consented to preach the Sermon in St. Paul's Chapel in Broadway, on Sunday evening next, the 14th inst., on behalf of the interesting mission to Sailors, conducted by the Young Men's Church Missionary Society in this city, in the place of the Rev. Dr. Higbee, who from a recent casualty continues slightly indisposed.

NEW CHURCH ORGANIZED.—The Essex County Missionary, on Monday, March 18th, organized a Church in the town of Chesterfield in that County. In this town are the three villages of Keeseville, Birmingham, and Port Kent. The name of the Church is the "Church of the Holy Martyrs." The addresses of the Rector and Church Wardens are as follows: The Rev. Palmer Dyer, Whitehall, Washington County; Andrew Thompson, Esq., Keeseville; Col. Charles M. Watson, Port Kent.

MARSHALL'S NOTES ON EPISCOPACY.—A summary of this very able work, which was marked for insertion in our present number, we are obliged to postpone. It will appear next week.

"Tracts for the Times"—Nos. 3 and 4 of the American Tracts, with the above title, may be had of Stanford & Swords.

Bishop Onderdonk has received from the wardens of St. George's Church, Flushing, Queen's County, the canonical notice of the election of the Rev. George Burcker to the Rectorship of the parish.

Bishop Onderdonk's next Lecture (the last for the present season) to Candidates for Orders, and Young Men who expect to become Candidates, will be delivered in the Church of the Annunciation to-morrow evening. Service to commence at half past 7 o'clock

The letter of the Bishop, published in this day's paper, is for sale in pamphlet form, by Henry M. Onderdonk & Co., No. 4 John street.

We ask attention to the advertisement of a governess, in which reference is made to the Rev. Mr. Forbes, rector of St. Luke's Church.

REPRINT OF THE JOURNALS OF THE NEW YORK CONVENTION.—It gives me much pleasure to state that the republication, so long desired, of the Journals of our Diocesan Convention, is about to be undertaken, as will appear by an advertisement in the Churchman. I earnestly commend the enterprise to the patronage of the Diocese. Every vestry should have a copy of its own. To every clergyman its value is obvious. And I need hardly say to intelligent laymen who are in any way connected with the concerns of the Church, and to those severally who feel an interest in those concerns, how important it is that they be well informed in the past history and legislation of the Diocese. The merely curious reader will find in these numbers much that is new and interesting to him. Great pains will be taken to secure the accuracy of the work; and I trust that ample encouragement will be afforded to warrant its continuance until the whole ground of the past history of our Diocese has been covered.

BENJ. T. ONDERDONK,
Bishop of New York.

New York, April 10, 1844.

Clerical Changes.

The Rev. Thaddeus M. Leavenworth, having removed into this diocese from that of Western New York, with a letter of dismission, and been here received, has changed accordingly his canonical residence.

The Rev. D. H. Short, has resigned the rectorship of St. Luke's Church, Somers, West Chester county, N.Y., and removed to Ridgefield, Conn., where he desires his letters and papers sent.

The Rev. Edward F. Edwards having resigned the charge of the church at Cohoes, and removed to Albany, N. Y., requests that his letters, &c., may be addressed to the latter place.

Rev. N. H. Bates has resigned the charge of St. Mark's parish, Brandford, Mass., and accepted the rectorship of St. John's Church, Warehouse, Point, Conn.

To Correspondents.

"Ossoriensis" is in type, but unavoidably omitted this week. Our correspondents will bear with us for a few weeks.

For the Churchman.

New Free Church.

An effort has been for some time past contemplated, and exertions made, in reference to the establishment of a New Free Church (intended for the poor) in the vicinity of Spring and Hudson streets, in the 8th ward of this city; a section of the city very densely populated, and mostly by the poor. As all the mission churches are at a considerable distance, and the other churches in the vicinity well filled, (chiefly by the richer classes,) the need of a church for the poor here is very obvious.

The only remaining obstacle that prevents the plan being at once carried into effect, is the want of a suitable place for public worship. The object of this notice, therefore, is to bring the matter before those (if any such there be) who have the ability as well as the inclination to further so useful a charity in this respect, e. g., holders of property in that vicinity who could set apart a large room, fit for purposes of public worship, Sunday schools, &c., &c.

The undertaking enjoys the sanction and approbation of the Bishop and neighboring clergy, and indeed must commend itself to every friend of the Church or of the poor.

Persons desiring further information, or who wish to aid in any way, may apply to Mr. J. B. Wood, 28 Wall street, or at the Office of the Churchman, &c.

We had marked the following forcible passage in Mr. Newman's Sermons on Subjects of the Day (lately published by Appleton) for insertion on a future occasion; but at the request of a correspondent give place to it in the present number.

And then, as to the various forms of religion of this day, let this be considered, that we call their members to join us indeed, but we do not call them really to *quit* any thing, for in truth they have nothing to quit; they profess they have nothing to quit. The Jews had a Church; even heretics and schismatics profess to have Churches, and often are possessed of a succession from the Apostles; but the religious sects around us profess to be nothing more than mere voluntary assemblies of men, each complete in himself, each a Church to himself, bound together by no Divine bond, but merely at their own will. Whatever might have been professed in their origin, such is the belief of their members now: so far from believing that Christ's Presence is with their own communion as such, they consider this ascription of grace to a corporate body, this belief that ordination is a Divine act and by an Apostolical succession, this doctrine of a priesthood under the Gospel, for all these are but aspects of one and the same great truth; alas! they consider it the beginning of all error and evil in religion, and make it accordingly a first principle, the principle of their own religious existence, the essence of their faith, to deny it. Accordingly, they take no religious account whatever of the bodies to which they happen to belong, nor of the rites and ordinances which they use, except as a matter of order, more commonly of taste and liking. They are, it is most certain, indifferent to their particular communion, as a communion; eager to exalt themselves above it; sensitive of the appearance of subjection to it; proud of insubordination; jealous of forms and ordinances; destitute of any definite creed; willing to fraternize with any who will but profess a like disbelief of the doctrine of a Church; ready to change, because it is really no change, whenever it occurs to them, and is open to them; nay, familiar in many cases to the use of two or three religious communions at once. Surely they may be called upon to change to the Church, who by their very principle may change about to any thing else; surely they have not found, who profess to be ever seeking; surely they may be taught something new, who have nothing old, or rather, nothing to lose at all; surely they may be made loyal to the Church, who are not the willing servants, or the loyal subjects, or the dear children of any other sovereign and parent. This is the great distinction between our Church and all these bodies round about her. A great multitude of our people, to say the least, feel and know that the Church in herself, and considered as a Church, is a great blessing. They are convinced that Christ is in her; that she is here that favored spiritual body which is present in many places, one and the same all over the earth, perfect and entire here and there and everywhere, as if she were nowhere else, and called in Scripture, "the Bride, the Lamb's wife." They do not merely dislike other forms of worship, but they love and revere hers. They are witnesses to themselves, yes, and to each other, that Christ is in them of a truth. But it is seldom indeed that a member of a seceding body is zealous for that body; he is zealous for what he considers the Gospel, that is, at the utmost for what he would call a doctrine,—though that means, if we may so speak, *his own particular* doctrine, which is, properly speaking, no *doctrine* at all, in any accurate sense of the word, but an opinion, his own private opinion; he is zealous for what he thinks to be the message which Christ brought from heaven, whatever it be, and that, whether any other person in the whole world agrees with him or not, not for that communion, external to himself, to which he happens to belong. He has not found Christ *in* that communion. He confesses that, in his judgment, religion is but a solitary matter; he thinks he has found the truth, but not in his sect or party, but in himself merely; so as to be lodged in himself, and to go with him wherever he goes, whether he stays in it or leaves it. In calling him away then from his particular communion into our own Church, I am calling on him to violate no principle of obedience, no sentiment of reverence or loyalty, for he has none; I am but using his private judgment in behalf of the Church, as he has hitherto used it in opposition to it. In leaving his present sect, he does injury to no dutiful feeling; in leaving it he is leaving nothing valuable; he was of value to it, not it to him. I am calling him to a great idea which it never before entered into his mind to conceive, to a something over and above what he has at present; to what is distinct, for what is vague and confused, to what is real and living, for what is nominal,—to a visible body with invisible privileges,—to God dwelling in very deed upon earth, the King of Saints upon the holy hill of Zion, Him who inhabiteth eternity, abiding invisibly, not in buildings made with hands, but in a chosen company, which He both formed at the first and has continued ever since. This awful and great sight is a new thing to the inquirer in question; he did not know there was such a one any where; we invite him to turn aside and see: but we turn him merely from the wilderness which lies around him, from nothing else. We are not unsettling his mind, we find it unsettled; we are not showing disrespect to his present communion, it has never been reverenced even by himself; his personal religious experience was not built upon and united to its rules and ordinances; ours is to those of our Church. They who call us to quit our Church, must first refute our long experience of her benefits; but he has had no such experience of benefits at all. We have personal tokens, not only that we are in grace, but that this great blessing is given through our sacraments; he not only does not profess the like, but protests against such a profession. In resting then our allegiance to our Church on her private and secret notes, not on her public ones, I am giving no advantage to disputers and heretics of this day in their warfare against her.

However, so much I will grant, and will not grudge it, that if there be persons born in dissent, and filially attached to their own communion, and "fearing God and working righteousness in it," in them, we may humbly trust, is fulfilled St. Peter's saying, that, "in every nation," such men are "accepted with Him." I am far indeed from wishing rudely to disengage such persons from the sect in which they find themselves, if they are zealous for it, little as I may think it part of the true Church. We must not do evil that good may come; sudden changes are in themselves an evil, though they are unavoidable when the truth is preached to many at once, and in the conflict of the Church and the world. St. Paul's conversion, it is true, was sudden; but then it was miraculous also: yet no one would call miracles the ordinary or the appointed means of Divine teaching. Such persons then as I am speaking of, I would humbly leave in God's hands, to work His blessed will in them; whether to lead them forward through their present creed into a purer one, or, if such be His inscrutable pleasure, to save them, though not through it, yet in it, by a mercy overflowing the bounds of His revealed covenant.*

That time will never come in this world, when the strife of tongues and the alienation of hearts shall cease; but let us at least beseech the Prince of Peace, that times of refreshing may come from the presence of the Lord; that He would vouchsafe to hide us for a little moment under the shadow of His wings, until this tyranny be overpast, in anticipation of that blessed time when "they shall not hurt nor destroy in all His holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."†

* Nothing that is here said about uncovenanted mercies must be taken to imply that individuals ought to be satisfied in remaining external to the Catholic Church, when they are once *convinced* of the fact; but mere impressions, impulses, fancies, frames of mind, logical deductions, or the blindness which follows on religious carelessness, may easily be mistaken for convictions. It is a duty, then, to doubt about them, nay, to resist them, and often for a very long time; and under this painful and weary trial, though not under other circumstances, surely the mind may religiously dwell on the thought of God's extraordinary dispensations of grace, as a relief of its apprehensions.

† Is. xi. 9.

A REPLY

To a Communication signed by Three Hundred and Twenty-eight Laymen of the Diocese of New York.

By BENJAMIN T. ONDERDONK, D.D.
BISHOP OF THE DIOCESE.

To David B. Ogden, Esq., Clement C. Moore, LL. D., and other Laymen who addressed to me a Communication dated March 29th, 1844.

Brethren:—In every department of duty peculiar satisfaction is attached to its conscientious discharge, when it is found to be approved by the wise and good. This is especially true of those duties which involve peculiarly heavy responsibilities, and peculiar exposure to misapprehension or misrepresentation by those who, from inability, unwillingness, or other cause, may fail properly to appreciate them. There are a delicacy, a sacredness, and a character and extent of consequences, attached to *pastoral functions* which invest *them* with a still more especial interest in this principle. Nor is its value at all abated when the course approved has been adopted without regard to man's opinion.

Therefore, my dear brethren, have the time and occasion of your address added greatly to the gratification which I should always experience from evidence of your interest in the Church, of your approval of my course, and of the kind regard and sympathy of so many of the best laity of my diocese, of those whom, for a series of years, it has been my privilege to rank among my most valued personal friends, and the most active friends of the Church, and of those with whom it was once my high satisfaction to think and act when troublous times agitated the administration of my great and good predecessor.

Your desire for peace, and determination to maintain it, no reasonable and just man who knows you will for a moment attribute to any other than a conscientious and independent sense of duty. The circumstances and important subjects connected with that desire and determination have long been familiar to you, and been thoroughly weighed by you. And I risk nothing in saying that they have found among you, in their investigation, a knowledge of the subject, a strength and clearness of understanding, an independence of principle, a virtuousness of purpose, a purity of Christian conscience, and a devoted and enlightened Churchmanship, greater than which is not to be found in any body of American citizens. I thank you, brethren, for the principles, feelings, and views which you have manifested; and hesitate not to say, in the very best sense of the expression, that I feel *proud* of them.

Your address, so numerously signed, and *so* signed in a brief space of time, is a most welcome confirmation of the evidence I am perpetually receiving from all parts of the diocese, that the great body of my brethren of the laity are very far from sympathizing with the spirit which would represent me as adverse to lay influence, and disposed to interfere with lay rights, in the Church. They *know* this is false. Neither in my language nor conduct have they observed any thing to justify the aspersion. It is well known that I receive our ecclesiastical constitution as a great blessing handed down to us by our fathers, and have often expressed devout gratitude to God for having dealt so mercifully with this branch of His Holy Church, under the peculiarly disadvantageous, trying, and adverse circumstances which beset it when our country emerged from its long struggle against the oppressions of that wherein was seated the Church of our affections, but of the deadly hostility of the great mass around us; and which it was difficult for even ourselves to sever from the influence of political principles, views, and prejudices. Of the happy balance established between episcopal, clerical, and lay influence in our ecclesiastical concerns, I have ever spoken with approbation, and with gratitude for constantly accumulating evidence that it works well. I should be unthankful indeed were not my feelings on this subject warmed by the recollection of the valuable counsel I have taken with pious, enlightened, and devoted laymen, of the important services they have often rendered to the Church in her conventions, and of the noble stand which the laity of this diocese took around their Bishop and Clergy, when, in former years, an effort, similar to that now on foot was made to array the former against the latter; and by the assurances—let me gratefully add—now reaching me from every quarter, that they are still good and true. The insinuation that they are then only independent and honorable when they array themselves against their pastors, has too unworthy a source to entitle it to a moment's consideration.

I am aware, however, brethren, that you are often met with the remark, that all this was proved to be nothing worth in the matter touching Mr. Duer's procedure towards the close of the last Convention. Let us look a little into this.

Mr. Duer rose and stated in substance, that he had a matter to propound which *he did not bring forward for discussion.* This sentiment, namely, *that he did not design to furnish material for debate,* was repeated by him more than once. I beg you to bear this particularly in mind.

He then read a document which he said had some names attached to it, and would probably have more. This document, no matter in what style expressed, brought against me the charge of *abetting, in strong terms of commendation, doctrines and a spirit not entitled to the confidence and support of Protestant Episcopalians*—in other words, *false doctrine, and an ungodly spirit;* and this in a way directly tending, not only to the corruption of my own diocese, but also to the extensive diffusion of error throughout the Church.

The document having been read, Mr. D., after repeating that he did not present matter for discussion, but *simply desired the insertion of the document on the minutes* with such signatures as were or might be attached to it, took his seat. What followed on my part has been denounced as a daring attempt to violate the rights of the laity.

It is entirely obvious, however, that this connection of the matter with the peculiar rights of the laity could not have been thought of by sensible men, if it were not to be rendered subservient to collateral purposes. It had in no just sense a peculiar reference to the laity. It is true, a lay member was the spokesman, but not in his *lay capacity.* He represented clergymen as well as laymen. The working up of the event into an especial attack by me upon the laity, is obviously gratuitous and unwarranted. No one, I presume, doubts that had the signers put forward a clergyman instead of a layman, he would have met with the same reception. The charge against me, therefore, of an infringement of lay rights, may safely, as it should in justice, be dismissed.

And now, what was the document?

It was not a paper fairly before the Convention. Mr. Duer could not have considered it such, or he certainly, as an intelligent man, would not have said time and again, that he did not offer it for discussion. He has vastly more than sense enough to be well assured that such a paper, *offered to the consideration of the Convention,* could not have failed to elicit warm and protracted debate. He *meant* what he certainly *expressed,* that it was to be *merely read and entered on the minutes.* If this was not presuming upon a right, what was it?

Again. The gentleman thus acting as the representative of clerical and lay associates, has not a little just reputation for an accurate knowledge of the principles of parliamentary order and propriety. He therefore, of course, knows that no subject is fairly before a deliberative body except in the shape of a resolution made and seconded. He offered no resolution; but simply read a document which he expressed a desire should go upon the minutes without discussion, and therefore without any conventional action. It would be derogatory to his good sense, and his knowledge of the subject, to suppose that he considered the word "*request*" occurring towards the close of the document, as tantamount to a formal resolution, and therefore bringing the subject, in orderly manner, before the Convention. He knows that no written request is ever in order for action by a deliberative body unless a *resolution* is offered and seconded, either favorable to the request, or otherwise. He therefore must have intended that the document was, *of course,* and *without action by the Convention,* to be handed over to the Secretary for insertion on the minutes.

Surely I was not wrong in construing the whole transaction into *a claim of a right.* The term "*request*" could not, for the reasons stated, have been intended by Mr. Duer *to bring the subject under the cognizance of the Convention.* It was a courteous mode of signifying the demand of the signers. I was reminded of it when I read in a communication of a late number of the Churchman, an extract from Clarendon's History of the Rebellion. Speaking of the right of protest in the British House of Lords, he says, "it is an old custom and privilege of the House, that upon any solemn debate, whosoever is not satisfied with the conclusion and judgment of the House, may demand leave to enter his protestation, which must be granted." "*Leave*" is defined by Richardson to mean "permission, concession, sufferance." These terms necessarily suppose a right to grant or withhold the leave. And yet courtesy of expression led to that being called "*leave*" which was claimed by "*demand,*" and which, it was understood, "*must* be granted." Very much like this is the meaning, if it has any meaning, of the term "*request*" introduced into a document which its propounder clearly supposed was to be received without discussion, and therefore as a matter of course. Is it too strong language to say that a *right* was herein assumed? If it is not, an assumption was put forward to which I could not, as president of the Convention, listen for a moment. In the very terms of the document, and by the express desire and intention of its propounder, it was shut out from the cognizance of the Convention. Nothing was in order before that body. All that the gentleman said—and he was patiently heard through the whole, and until he had taken his seat—presented nothing that was in order. On the contrary, the shape in which the protest was put, offered an indignity to the Convention by the supposition which it involved, that that body was prepared quietly to succumb to such a high-handed effort to exercise control over its minutes. I felt that this indignity was offered, and that my brethren of the clergy and laity had a claim upon me to repel it.

But this was not the only duty which the emergency devolved upon me. The document thus offered, to find its way upon the minutes through the ignorance, fear, or supineness of the Convention, contained an attack upon me. It accused me of earnest endeavors to disseminate false doctrine throughout my diocese, and throughout the Church. I will not repeat, brethren, what is advanced in my late Pastoral Letter to the Laity of the Diocese, in proof of the unlawfulness and injustice of this. It gave to the document, besides its absence of all claim to the consideration of the Convention, the character of a personal matter between the gentleman introducing it—for he *named* no others—and myself. The Convention had nothing to do with it. An attack had been made by him upon me as Bishop of the Diocese. I repelled it in few words—words indeed of honest warmth, but not disproportioned I trust to the indignity thus rendered to my office. My appreciation of the intelligence of the mover in the business would not allow me to imagine for a moment that he was unaware of the real character of the transaction, and of the position in which it placed him. He *did not intend,* as he *said* he did not, to propose a subject for discussion, that is, for the consideration of the Convention. He meant to *reach me* through a shorter process—a document which, under his management, the Convention, its president and secretary, were to allow to go quietly on the minutes, and thus to hold me up to public censure without even the form of trial.

That gentleman would probably regard it as no compliment to have imputed to him the weakness of changing his ground, and thus owning the illegal character, as well as the failure, of his tactics. I could suppose him to rise a second time for no other purpose than explanation, and such I clearly understood to be his object in rising. But it was a matter not in order before the Convention. It was one solely between him and myself. I was not willing to impose the farther consideration of it upon the Convention. Neither time nor place was fitting for this. Regarding it as a personal matter, in which I had been very wrongfully treated, my honest wish was either to let it there drop—for I have no desire to remember injuries—or to reserve further explanations for a more fitting time and place.

Although, however, this gentleman could not be justly suspected of a desire or endeavor to give such a shape to the business, as, bringing it within the Convention's rules of order, to acknowledge the disorderly nature of his first movement, yet, if his friends felt strong in the consciousness of right, there was abundant opportunity to present the subject in such a way that it might come in order before the Convention. What I have to say on this head shall be arranged under supposed cases.

Order having been restored, a resolution might, of course, have been submitted by any member.

If the resolution had been one of censure upon the Churchman, I would probably have reminded the Convention that the discussing of the merits of theological works hardly came within their constitutional and canonical prerogatives; that the constituents of the lay members could hardly have contemplated that as an object for which they were appointed; and that it certainly appeared to be at variance with the spirit of our ecclesiastical system, which might, in many ways, be shown to be adverse to the ordinary introduction of doctrinal discussions into our Conventions. I should therefore have been justified in pronouncing the resolution out of order, subject of course to an appeal to the Convention. It is not improbable, however, that I would have waived this, and left the question to the direct decision of the House.

If the resolution had embodied, in form or substance, the matter of Mr. Duer's protest, so far as it involved an accusation of doctrinal unfaithfulness on my part, I should at once have declared the resolution out of order, for reasons which I have laid before the Church. If an appeal had been made from my decision, I should, of course, have taken the question on that appeal. Had it been sustained, I should—I hope respectfully and kindly, but certainly conscientiously and firmly—have signified my utter protest, as Bishop of the Diocese, against so high handed an infringement of my rights as any censure, save in the shape of canonical impeachment, upon my official acts; declared my determination in no way to sanction so flagrant a violation of our ecclesiastical compact, and therefore not to be present in any deliberations or acts connected with it; given fair and honest warning that I should pay no respect to any action by which my rights should be thus invaded; and left the Convention, never again to appear in it, until it had recovered its character for Christian justice and Church order. To my diocese, however, I should of course continue to do my duty as God might give ability, though having to follow my Master and His first ministers in the midst of an unjust and persecuting generation.

I need not say, brethren, how near, for the purpose of illustrating a principle, I have carried supposition to the utmost bound of possibility. Of any thing bearing the most distant resemblance to such a case I have not the least fear. I am not so unjust to my beloved diocese. Its Christian and Church-like character forbids this. My understanding and my heart unite to assure me that there is no danger of it. The spiritual pastors of the diocese are too true to their sacred obligations. Its laity are too thoroughly imbued with the principles and spirit of the beloved brethren whom I now particularly address, and the multitudes of others who I know, sympathize with them entirely. May God bless them all, remember for good their devotion to His cause, and increase and multiply upon them those influences of His Holy Spirit whereby they may truly love and serve the Church, and be carried onward, in the cherishing of its holy faith, and the practical manifestation of its sober and efficient piety, to its eternal rewards in heaven!

From your faithful, affectionate,
and grateful pastor,
BENJ. T. ONDERDONK,
Bishop of New York.

New York, Monday in Easter Week,
April 8, 1844.

Married.

On the 9th inst., at St. Clement's Church, by the Rev. Edward N. Mead, Mr. Elbridge G. Dunnel to Mary Elizabeth, eldest daughter of Wm. H. Lorton, Esq., all of this city.

Died.

In Brooklyn, on Wednesday, 10th inst., Elizabeth Matilda, wife of Alexander V. Blake, aged 23 years.

After a short illness, Jacob Walton, Rear Admiral of the Red, H. B. M. Navy, in the 77th year of his age.

Calendar.

April.

14. First Sunday after Easter.
21. Second Sunday after Easter.
25. St. Mark the Evangelist.
28. Third Sunday after Easter.

May.

1. St. Philip and St. James the Apostles.
5. Fourth Sunday after Easter.
12. Fifth Sunday after Easter, or Rogation Sunday.
13., 14., 15. } Rogation Days.
16. The Ascension of our Lord Jesus Christ.
19. Sunday after Ascension-Day.
26. Whitsunday.
27. Monday in Whitsun-Week.
28. Tuesday in Whitsun-Week.
29., 31. } Ember Days.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Queen's County.—Easter-Day, April 7th, in St. George's Church, Hempstead, instituted the Rev. Orlando Harriman, Jun., with the Rectorship of the parish. Morning Prayer was read by the Rev. Richard D. Hall, of the Diocese of Pennsylvania; the keys of the Church presented to the new incumbent, in the name and behalf of the parish, by Mr. Samuel Valentine, Senior Warden; and the Sermon preached by the Bishop.

In the afternoon confirmed 9.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.* Evening, St. Jude's Church, *New York.*

Bishop Onderdonk's Appointments for Visitation.

Fifth Sunday after Easter, or Rogation Sunday, May 12, A. M., St. John's Church, *Troy;* 4 P. M. St. Luke's Chapel, West Troy, *Albany County.* Rogation day, Tuesday, 14, *Schenectady.* Ascension Day, Thursday, 16, Port Jackson, *Montgomery County.*

Sunday after Ascension Day, May 19, Garrettsville, *Otsego County.* Wednesday, 22, Little Falls, *Herkimer County.* 23, Fairfield. 24, Norway.

Whitsunday, May 26, Johnstown, *Fulton County.* Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County.* Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County.* Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany,* Ordination A. M., Confirmation, P. M.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

☞ The Rev. Libertus Van Bokkelin will deliver a Sermon to the *Young,* in the Mission Church of the Epiphany, in Stanton-street, between Essex and Norfolk-streets, on Sunday evening next. Services to commence at half past 7 o'clock. April 13.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
March 30, 1844. 72 Murray street.

St. Simon's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. March 30, 1844.

☞ A Sermon will be preached in St. Paul's Chapel, on Sunday evening next, by the Rev. Mr. Walter, for the benefit of the Sailors' Floating Church of our Saviour. Service to commence at half past 7 o'clock. April 13.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.
B. C. C. Parker,
March 30, 1844. 296 East Broadway.

Acknowledgments.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 3d inst., has received the following contributions:

From the offerings of St Bartholomew's ch, New York, $2; Ch of the Atonement, Chapel Hill, N C, per the Rev Wm M Green, rector, $15; Springfield parish, Md, Rev R J Stewart, rector, through Rev J Long, $6; Centreville, Ala, $10 25; Evansville, Ia, $22 50; Michigan City, Trinity ch, $6; Laporte, St Paul's, $3; New Albany, $6; Jeffersonville, $2; Dagsborough, Del, $10 68; Southport and Racine, Wisconsin Territory, $9 46; a lady of St Paul's Chapel, New York, $20; a thankoffering, from R P Williams, St Louis, half, $2 50; an Easter offering, from C E B, per T C Butler, Esq, $25; St Paul's ch, Burlington, Vt, per Mr Cole, $30 50; Hopkinsville, Ky, $3 20; Princeton, $13; Trenton, $4 80; Ionia, Mich, $5; Little Rock, Ark, $3 75; Christ ch, Enosburg, Vt, per W N Smith, Esq, half, $5; Wm Tetherly of St Clement's ch, N Y, per Rev E N Mead $5; through Benj Howard, Esq, R A in Boston, from St John's ch, Ashfield, $3; Ch of the Messiah, Boston, $6 57; Christ ch, Missionary Association, do, $4 55; Trinity ch, Bridgewater, half, $1 75; Ch of the Ascension, Fall River, half, $5; St Luke's ch, Lowell, half, $2 81; St Ann's, do, for Rock River, $41; Illinois, $5; St Michael's, Marblehead, $9 23; St Mary's, Newton, Lower Falls, $10; Christ ch, Springfield, half, $3; St Thomas's ch, Taunton, $17 09; through N R Middleton, Esq, R A in Charleston, S C, St John's ch, Johns Island, Rev Mr Young, $30 98; a member of St Philip's, Charleston, $5; St Michael's, Charleston, for Nashotah, $3; Missions in Alabama, $12; Mrs Kohne, $50; Palm Sunday collection, $35 25; Church offerings, $40 89—total, $141 11; Palm Sunday collection at St Philip's, one third, $37 89; Trinity ch, Society Hill, per Rev Mr Tillinghast, $43 93; contributions from Lenaure and Washtenaw counties, Mich, $9 50; Nashotah Mission, $11 23; St Paul's, Milwaukie, W T, $7 34; Christ ch, Juliet, Ill, $6; special offerings of St John's ch, Fort Hamilton, at Easter, by the Rev J D Carder, rector, $16; St Paul's ch, Wallington, Ct, per Rev H Bryant, $4 75. Total, $633 37.

Thomas N. Stanford, Treasurer,
April 10, 1844. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 3d inst, has received the following sums:

From Little Rock, Ark, per Rev James Young, $5; Ladies' African Missionary Society of Savannah, Ga, for printing press for Africa, $104; a thankoffering, for missions, from R P Williams, St Louis, Mo, half, $2 50; Ch of the Atonement, Chapel Hill, N C, per Rev W M Green, rector, one third, $7 50; Easter offering, from C E B, for foreign missions, $25; through H Trescott, Esq, R A, Charleston, S C, from St Paul's ch, Radcliffboro', per Rev S Hanckel, $46; Rev T C Dupont, Missionary Lecture at St Stephen's chapel, Charleston, February and March, $9 43; St Stephen's chapel, Ch offerings, by the same, $13 06; collection at St Philip's ch, March 31st, in conformity with circular, $36 89; St John's ch, Johns Island, per Rev T J Young, $28 14; a member of St Philip's ch, per Rev M B Campbell, $5—$138 52; per G H Norton, jr, Alexandria, D C, Mrs Nelson, Farquier co, $5; Mrs R C Marshall, do, $5; E C Marshall, Esq, $10; Miss Mary L Marshall, $1; Miss R P Marshall, $1; Master E C Marshall, $1—$23; through B Howard, Esq, R A, Boston, Christ ch, Missionary Association, part, $1; Grace ch, S S, 3 months support of 14 children, Africa, $70; Ch of the Messiah, Quin coll, half, $6 56; Trinity ch, Bridgewater, Quin coll, half, $1 75; Ch of the Ascension, Fall River, Quin coll, half, $5; St Andrew's ch, Hanover, Africa, $16 87; St Ann's ch, Lowell, part, $31; St Luke's ch, Lowell, half, $2 81; St Michael's ch, Marblehead, part, $4 22; St Mary's ch, Newton, half, $10; individuals of Christ ch, Springfield, Quin coll, half, $3; St Thomas's ch, Taunton, Quin coll, half, $17 08; do, do, for Africa, $20; contribution of a lady, $1—$190 29; per Rev J P Keith, from St Michael's ch, Charleston, S C, for China, $3; for Constantinople, $3; do, Palm Sunday collection, $35 22; do, do, Ch offerings, $39 92; do, do, Mrs Kohne of same Ch, $10; Trinity ch, Society Hill, per Rev N P Tillinghast, $4 65—$95 79; Christ ch; Enosburg, Vt, per W N Smith, Esq, half, $5; St Paul's ch, Concord, N H, through B Howard, Esq, treasurer, Boston, $14 25; from communicants of St Matthew's ch, Jersey City, for China, additional to those already reported, per Rev Dr Barry, $3 75; Collinsville, Ill, $1 40. Total, $616.

J. Smyth Rogers, Treasurer,
New York, April 10, 1844. 57 Wall-st.

City Mission.—The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since March 25th:

From G Weatherspoon, $20; Philip Dater, $15; Stewart Brown, $25; G N Perkins, $10; James Van Nostrand, $25; J J Van Nostrand, $10; C J Aldis, $10; J L Moore, $10; J Smyth Rogers, $5; Mrs Banyer, $50; Miss Jay, $50. Total, $230.

Lewis Phillips, Treasurer,
at the office of the Howard Insurance Company, No. 54 Wall street.
April 10, 1843.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 3d inst., the following contributions, viz:—

From St Bartholomew's ch, New York, Rev L P W Balch, rector, part monthly offerings, $2; Ch of the Annunciation, N Y, Rev Dr Seabury, rector, $40 16; Wm Tetherly of St Clement's ch, N Y, by the hands of Rev E N Mead, rector, $5; Trinity ch, Saugerties, Rev Hiram Adams, rector, $15; Trinity ch, New Rochelle, Rev Dr Coit, rector, $32 33. Total amount, $94 49.

C. N. S. Rowland, Treasurer,
April 10, 1844. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions, since acknowledgment of 3d inst., viz:—

From Grace ch, N Y, Rev Dr Taylor, rector, $200; St Paul's ch, Oakhill, Rev J W Stewart, $3. Total amount, $203.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
April 10, 1844. 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Christ ch, Poughkeepsie, Rev John Reed, D D, rector, $36; Emmanuel ch, Little Falls, Herkimer co, Rev E Livermore, $2; Henry Barclay, donation, $10; William Hinton, a subscriber, $4; Wm H Beare, do, $4; R P Williams, St Louis, for a Prayer-book sold to a converted Jew, 25 cts. Total amount, $56 25.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 10, 1844.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From H P Baldwin, Detroit, donation, $1; Wm H Beare, a subscriber, $2; Rev Reuben I Germaine, do, $2; Emmanuel ch, Little Falls, Herkimer co, Rev Edward Livermore, $1; cash, for Rev H Southgate, for translation of Tracts into Turkish language, $1; do, for do, $5; D H Hoyt, for do, $3; R P Williams, St Louis, for do, 75 cts. Total amount, $15 75.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 10, 1844.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donation for the poor:

From a parishioner of Grace Church, by the hands of Dr Taylor, per Stanford and Swords, $20.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.
April 10, 1844.

Mission Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Stanford & Swords, from the Chapel of St Paul's College, College Point, (one third,) $8 75.

Lot Jones, 192 Allen-st.

SUBSCRIPTION TO FOUND A GALLERY OF THE FINE ARTS, IN THE CITY OF NEW YORK.

It being proposed to form an Association to establish, in this city, a Gallery of Pictures, Statuary, and other works of Art, on the plan that every one who pays one dollar, shall become a member of the Association, and, without further payment, be entitled to free admission to the Gallery for life: and an opportunity being now presented for laying the foundation of such Gallery, by the purchase of the Collection of Paintings, made by the late Luman Reed, Esq., under circumstances requiring immediate action. We, the subscribers, do severally agree to take as many Certificates of membership as are denoted by the numbers set opposite to our names respectively, and to pay therefor, one dollar each, to the Treasurer, who shall be appointed by the Board of Trustees, whenever we are informed by the Board, that the subscriptions amount to Fifteen Thousand Dollars—which Certificates, when issued, are to be filled up with the names of such persons as we may respectively designate, who shall, under such regulations as the Trustees shall prescribe, then become members of the Association.

Any of the Trustees will receive subscriptions, and furnish papers to those disposed to aid the undertaking.

As it is necessary for the Trustees to decide *on the 20th instant,* whether the enterprise is successful, or must be abandoned, it is requested that all papers, *on or before that day* be returned to Jonathan Sturges, Esq., 125 Front street.

If the subscriptions then amount to the sum required for establishing the Gallery, agents will then be appointed to make the collections,—their names will be published,—they will each be furnished with a written authority, signed by the officers of the Board, and no other person will be authorized to make or receive collections.

BOARD OF TRUSTEES.

William H. Appleton,	Charles M. Leupp,
Horatio Allen,	R. E. Lockwood,
John H. Austin,	Jos. N. Lord,
James Brown,	Cha's E. Milnor,
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William S. Conely,	Hamilton Murray,
Stephen M. Chester,	James McCullough,
Peter Cooper,	Lora Nash,
J. A. Clark,	Alfred Pell,
Orville Dewey,	Eleazer Parmly,
Charles Denison,	J. Smyth Rogers,
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Thomas H. Faile,	Francis Skiddy,
Walter C. Green,	Charles A. Stetson,
Geo. Grundy,	Moses Taylor,
Richard Irvin,	Thomas Tileston,
Wm. H. Johnson,	James Warren, Jr.
Wm. Kent,	Fred'k H. Wolcott,
Jas. G. King,	John Wiley,
Shepherd Knapp,	Jacob A. Westervelt.

New York, April 13th, 1844.

NEW THEOLOGICAL WORKS.
RECENTLY IMPORTED.

Cattermole's Literature of the Church of England, 2 vols.	$8 00
Horæ Apocalyptical, by Rev. E. B. Elliott, 3 vols. 8vo.	11 00
Maitland's Series of Essays on the Dark Ages, 1 vol. 8vo.	3 75
Grant's Bampton Lectures for 1843, 1 vol.	3 25
The Pulpit Cyclopedia, vol. 1	2 00
Thackeray's Eccles. History of Ancient Britain, 2 vols	7 00
Brett, on the Liturgies, 1 vol. 8vo	3 00
The Pulpit, vol. 43 and 44, 2 vols. each	2 50
Land of Israel, by Rev. Dr. Keith, 1 vol	3 25
Morrison, on the Protestant Reformation, 1 v.	4 00
Lyon's Ecclesiastical History of St. Andrews, 2 vols.	8 50
Hammond's Definitions of Faith, &c. 1 vol.	2 25
Goode's Sermons on Various Subjects, 1 vol.	3 50
The Churchman's Year, by Rev. G. Townsend, 2 vol.	6 50
Jones's Chronological Analysis of the Bible,	2 25
Marshall's Notes on the Catholic Episcopate,	4 00
Puller's Moderation of the Church of England,	3 25
Mœhler's Symbolism, trans. by Robertson, 2 v.	5 00
Uhden's Anglican Church in the 19th Century,	2 75
Reed, on the Advancement of Religion, 1 vol.	3 50
The Voice of the Church, 2 vols. royal 8vo	5 50
Book of Common Prayer, with plain tune	11 00
Biber's Standard of Catholicity, 1 vol. 8vo	4 25
Spalding's Philosophy of Christian Morals	3 75
Davidson, on Sacred Hermesvutics, 1 vol	6 50
Townsend's New Testament, with notes, 4 vols	8 00
Anderson, the Cloud of Witnesses, 2 vols	6 00
Plain Sermons, by the Oxford Writers, 5 vols.	10 00
Remarks upon the Book of Psalms	2 50
Bishop Jebb's Pastoral Instructions	1 88
Sanderson's Reflections in Sickness	1 87
Stoddart's Letters on the Psalms, 1 vol.	1 25
Best's Pietas Domestica, 1 vol	2 25
Ridgeway's Discourses on Faith,	1 50
Miles—the Glorious Voice of the Reformation	2 75
Pridham, on Church Reform, 1 large vol.	4 25
Frey's Exposition of the Psalms, 1 vol.	5 00
Lectures on the Conversion of the Jews, 1 vol.	1 50
What is Christianity? by Bishop Short	1 00
Ecclesiac Anglicanæ Vindex Cathol. 3 vols.	15 00
Gillespie, on the Existence of God, 1 vol.	3 00
Studies of the New Testament, by a Layman.	4 75
Daillie, on the Fathers. New edition	1 75
Jones's Village Church Sermons, 1 vol.	1 75
Sandford's Doctrine of Regeneration, 1 vol	1 25
The Promised Glory, by Rev. E. Bickersteth,	1 75
Neander's Life of St. Bernard, 1 vol.	2 25
Instorum Semita, or Path of the Just, 1 vol.	1 50
Quesnel's Gospel of St. Matthew, 1 vol	1 75

Imported and for sale by
WILEY & PUTNAM,
Booksellers, Publishers and Importers,
April 13. 161 Broadway.

MR. AND MRS. I. S. VAN VECHTEN'S SELECT FEMALE SCHOOL,
Colonnade Row, Poughkeepsie, N. Y.

This Institution is situated in one of the most attractive and pleasant spots in the village of Poughkeepsie; being retired and quiet in its location, and at the same time within a short distance of the centre of business.

The year is divided into two terms of twenty-two weeks each, (commencing the first Wednesday in May and November of each year,) followed by a vacation of four weeks.

TERMS AS FOLLOWS:

Board and Tuition, Fuel, Light, Bed and Bedding, per term	$80 00
Washing	7 50
Music, with use of Piano	26 00
French	12 00
Painting and Drawing	12 00

The pupils are constantly under the charge of the Principals, and every attention is paid to their moral and religious as well as intellectual pursuits. We would refer to the following testimonials from gentlemen who have had a long acquaintance with this School, and who are cognizant of the discipline and course of instruction pursued therein.

To those parents who desire for their daughters a solid and polished education—and whilst their minds are being cultivated would also seek for them the most tender parental treatment, without the sacrifice of systematic discipline or the neglect of moral and religious culture,—we can cheerfully recommend the Select Female School conducted by Mr. and Mrs. Van Vechten, and this we do the more freely because of our personal knowledge of the Principles and Teachers connected with this Seminary, of their mode of education and its successful results.

John Reed, D. D.,
Rector of Christ's Church, Poughkeepsie.
Homer Wheaton,
Assistant Minister of Christ's Church, Poughkeepsie.
Philip E. Milledoler, M. D.,
Rector of St. Paul's Church, Poughkeepsie.
Rev. Hiram Jeliff.
Charles Bartlett, A. M.,
Principal of the Poughkeepsie Collegiate School.
Hon. Charles H. Ruggles.
George P. Oakley, Esq.
David B. Lent, Esq.
Elias Trivett, Esq.
April 13—5t James R. Cary, Esq.

BOARDING SCHOOL FOR YOUNG LADIES.

The Spring Term of Miss SAGER and Miss BELLOWS' Boarding and Day School for Young Ladies, No. 10 Albion Place, Fourth street, will commence on the 11th of May. April 13—6t

PEW IN ST. BARTHOLOMEW'S CHURCH.

For SALE Pew No. 97 Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate.

Apply to GEO. C. REEDE, Twentieth street, second house east of Broadway, south side.
April 13—3t

A PEW IN ST. PAUL'S TO LET.

A FRONT Pew in the South Gallery of St. Paul's Chapel, No. 158, to let. Inquire of the Sexton, or at this office. April 13.

REPUBLICATION OF THE JOURNALS OF THE CONVENTIONS OF THE DIOCESE OF NEW YORK.

The undersigned propose to republish, in numbers, under the supervision of the Bishop of the Diocese, and the Secretary of the Convention, the Journals of all the Conventions of the Diocese of New York from the first, which was held in 1785.

The reprint will follow exactly the originally printed Journals, including appendixes, with a careful correction of all errors evidently typographical; except that documents which are the same in different Journals, will be published only in the one in which they first appear. Suitable references will, however, be made in all the subsequent Journals with which they may have been originally printed.

When it is remembered that the Diocese has but *one copy* of its Journals from the beginning, and that there is but *one other,* (or at most, two,) complete copies to be found, as far as is known,—the importance of the present undertaking must be apparent to every one. It is earnestly hoped that it will be promptly and liberally patronized.

The numbers will be printed upon good paper, and with clear type, at intervals of three or four weeks. Each number will contain 80 octavo pages, and be sold at *Twenty-five cents.*

Any person forwarding to the Publishers (*post paid*) the sum of $1, will have four numbers sent to him by mail, immediately upon their issue.

H. M. ONDERDONK & CO.,
Publishers, 4 John street.

☞ The Utica Gospel Messenger will please give the above *three* insertions, and send the bill to Publisher's office. April 13—3t

CANONS OF THE CHRRCH.
This Day Published,

The DEFINITIONS OF FAITH and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

By JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
April 13.

BRADLEY'S SERMONS.
This Day Published.

Sermons preached at Clapham and Glasburg by the Rev. Charles Bradley, from the Seventh English Edition; two volumes in one. Price $1 25.

The Sermons of this Divine are much admired for their chaste and elegant style. They will be found admirably adapted for family reading and preaching where no pastor is located. They are highly recommended by several of our Bishops and Clergy. The cost of the English copies are three dollars per volume; the American reprint is furnished at one fourth the price—thus placing these admirable Discourses within the means of all.

D. APPLETON & CO., Publishers,
200 Broadway.

D. A. & Co. will also publish by the same author—uniform with the above:

Practical Sermons, for every Sunday throughout the year, and principal Holydays—two vols. of English Edition in one. April 13.

EPISCOPAL ACADEMY OF CONNECTICUT, CHESHIRE.

The Summer Session of this Institution will commence Wednesday, first of May next, and continue 22 weeks. Terms, $75 per Session, including every thing but Books and Stationery. Early application is solicited. E. E. BEARDSLEY,
April 13, 1844.—4t Principal.

SCHOOL.
NEW HAVEN, CONNECTICUT.

The Summer Term of the Misses EDWARDS'S Boarding and Day School, will commence on Monday the 6th of May. April 13—6t

Wanted by a young Lady, a Communicant of the Church, a situation as Governess in a private family in the city, or to give daily instruction to a few children at their own home. Application may be made at 371 Hudson street. April 13—2t

CLASSICAL AND ENGLISH SCHOOL.
CONDUCTED ON CHRISTIAN PRINCIPLES.
No. 255 Greene street, next the corner of Waverley Place.

On the first of May instant, the Rev. J. A. Spencer, A. M., will assume the charge of this institution. It will be the aim and effort of Mr. S. to continue the course heretofore pursued, and (if possible) to give increased efficiency and activity to the various departments of instruction. The number of pupils being limited, there are at present only a few vacancies; early application is therefore desirable. Two or three boys could be received into the Rector's family.

References.—The Rt. Rev. Bishop Onderdonk; Rt. Rev. Bishop Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Chas. Anthon, LL. D., Dr. Jno. Stearns, Dr. Edward Delafield, Louis Loutral, Esq., George T. Strong, Esq. April 6.

WESTPORT FEMALE SEMINARY,
Fairfield, County, Conn.

Mrs. LOUISA A. SMITH, Principal. The Summer Term of the year 1844, will commence on May first, and close October first.

Terms of admission $140 per annum, or $35 per quarter. For this sum the pupil is entitled to board and washing; to tuition in the English branches and French. An extra charge for Latin $5. For Music on Piano, with use of instrument, $12. Drawing, with use of patterns, $3 50. Payments quarterly in advance.

References.—Rev. E. M. Johnson, Rev. B. C. Cutler and George Marvin, M. D., Brooklyn; Mr. Nelson Jarvis, 142 Broadway, New York; Rev. William Mead, D. D. and Rev. Edwin Hall, Norwalk, Conn.; Rev. H. Benedict and Rev. E. Bull, Westport. April 6—6w

TO EPISCOPAL CHOIRS.

A LADY who has had long experience in Mezzo Soprano singing, and who can produce the highest testimonials from Lowell Mason, Esq., of Boston, wishes to obtain an appointment in the choir of any of the city churches. A liberal salary will be expected. Address C. M. S., at the office of the "Churchman."
March 30—$3t

FOR RENT.

The GOLDEN HILL SEMINARY, lately occupied by Mrs. M. M. Malapue as a School for Young Ladies, is now offered for rent on the most reasonable terms.

The Seminary is delightfully situated in the city of Bridgeport, on Golden Hill. The buildings are spacious and well adapted for the purposes of a large school, and every thing about the premises is arranged with the highest regard to elegance and comfort.

The distinguished reputation of this Seminary, renders a particular description of it unnecessary. It is believed that no establishment in the country embraces greater facilities for a flourishing school than the Golden Hill Seminary.

For terms, apply to James C. Loomis, of Bridgeport, Conn., or of John C. Thatcher, No. 70 Pine street, New York. March 30—$4t

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

The Rev. C. H. Williamson, pastor of the Second French Episcopal congregation in New York, and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.
April 6, 1844.—1y

TO TEACHERS OF MUSIC.

A LADY who has had some experience in teaching music, and who is willing to take charge of the musical instruction of a few young ladies, in a pleasant family in the country, receiving her board and household expenses, together with a small salary as a compensation for her services, may hear of a desirable situation by addressing O. P. D., care of James A. Sparks, Esq., office of the Churchman, post paid.
March 30—3t

ORGAN MANUFACTORY,
Anthony Street, New York.

George JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

The Churchman.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. VIII.

THE SCRIPTURAL MINISTRY IN THREE ORDERS.

If the Episcopacy is essential to the Church, it is very obvious that this principle of ecclesiastical polity must have existed in the very first organized association of the disciples of Christ. We have seen that in places beyond the boundaries of Judea, where the Church was established, as in Ephesus, Philippi, Crete, and the seven cities of Asia Minor, there were Bishops, then styled Apostles, or Angels, exercising their appropriate functions in ordaining elders and presiding over the whole body of believers—including the people and the ministry. We now intend to inquire whether at an earlier period, and in the very birth place of the Gospel, there is not adequate proof of the existence of the same fundamental principle.

It was in Jerusalem that the first Christian Church was duly organized by the joint ministry of the holy Apostles, and in this, as the mother of all Churches, was undoubtedly exhibited the pattern by which *their* systems of discipline were subsequently regulated. Now, can we find in Scripture any clear indications of what that pattern of discipline was? This is our present subject of inquiry.

The Epistle General of St. James is thus inscribed: "To the twelve tribes which are scattered abroad, greeting." On the supposition that he was the Bishop of Jerusalem, there would be a striking propriety in his thus giving paternal counsel to those who had been under his pastoral charge, and especially at the opening of his epistle, exhorting them to bear cheerfully those temptations or trials, the result of the persecutions which had driven them from their home, and "scattered them abroad." The united voice of antiquity asserts that he actually filled this responsible office. Ignatius, Papias and Hegesippus all mention him distinctly in this connexion. St. Clement, of Alexandria, as quoted by Bingham, (Antiquities of the Christian Church,) says, "Peter and James and John, after the resurrection of the Saviour, although they were honored of the Lord, did not contend for the dignity themselves, but made James, the Just, Bishop of Jerusalem." St. Jerome thus writes—"Immediately after the passion of the Lord, James was ordained by the Apostles Bishop of Jerusalem." And St. Cyril, who was himself Bishop of Jerusalem, A D. 349, speaks of his predecessor in connexion with passages of Scripture where he is mentioned. As thus, in the 4th catechetical lecture, sec. 28, making allusion to the letter written by the council of Jerusalem, (Acts xv,) he says—"For concerning meats not I only, but the Apostles also, before me, and James the Bishop of this Church, have taken thought." And again in the 14th lecture, section 21, quoting the passage from 1 Corinth. xv. relating to our Lord's resurrection—"then *he was seen of James*—his own brother and first Bishop of this diocese." (Translation from the Oxford edition of the Library of the Fathers.) Many more witnesses, equally trustworthy, and as explicit in their testimony, might easily be produced to prove that it was the undisputed assertion of all antiquity that St. James was Bishop of Jerusalem.* Lardner, an author who cannot be suspected of any leaning toward Prelacy, and who brought profound learning and the most patient industry to the investigation of the Gospel history, gives it as his opinion that the Apostles appointed James to reside at Jerusalem, and to superintend the Church there, and that this appointment took place soon after the martyrdom of St. Stephen; and in support of his opinion he observes, "That Peter always speaks first as president among the Apostles until after the choice of the seven deacons. Every thing said of St. James, after that, implies his presiding in the Church of Jerusalem." (Canon. vol. III., p. 28, as quoted by Macknight on the Epistles.)

But in this stage of the argument it is incumbent upon us to render probable the fact of the Episcopacy of St. James, by fair and satisfactory inferences from the Scriptures themselves. And to this let us proceed.

Every attentive reader of the Scriptures will remember that in the record of the names of the Apostles, as found in the Gospels, (Matt. x. 2, Mark iii. 16, Luke vi. 14,) and again in Acts chap. i. 13, there were two named James; one the son of Zebedee, and brother of John, the evangelist; the other the son of Alpheus. The former was put to death by Herod, before A D. 44, as we read in Acts xii. 2. The latter did not receive the crown of martyrdom until many years afterward, when, as tradition informs us, he was thrown by the Jews from the parapet of the temple, and, as he lifted himself upon his knees, and began to pray for his persecutors, was killed by a blow from a fuller's club. In reference to his years, or his personal appearance, he was called James the less, (Mark xv. 40,) and according to Hebrew custom, by which all near relations were styled brethren, because his mother was sister to the blessed virgin, (John xix. 25,) he was designated the Lord's brother, (Galatians i. 19.) This James it is who is mentioned in Scripture in such connexion with the Church at Jerusalem as to authorize our inferring that he was the Bishop of that Church.

By some indeed it has been maintained that the James who is called in Scripture the brother of our Lord, and by ancient writers surnamed "the just," was a different person from James the Apostle, the son of Alpheus. This opinion has been held by able writers of both ancient and modern times. If correct it would add strength to the following argument, as proving that Apostolical authority, and pre-eminence even among Apostles, was conceded to one not of the number of the twelve. But as the argument is independent of the decision of this point, and as its examination would occupy more space than I feel that I have a right to occupy in this mode of publication, I shall proceed upon what I suppose to be the more generally received opinion.

In the 15th chapter of Acts, we have a record of the proceedings of the council which took place at Jerusalem to discuss a question of great importance, to wit, whether "it was needful to circumcise the Gentile converts and to command them to keep the law of Moses," (verse 5.) Upon this point there seems to have been great difference of opinion at first. But after there had been much disputing, Peter arose and addressed the assembly. Then Paul and Barnabas gave an account of the success of their mission to the Gentiles. At last, after a full discussion, James delivered the final opinion, and in this style of authority: "Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God—but that we write unto them," &c., (verse 19, 20.) The decision was made, and the proposed letters were sent. Now in this assembly were St. Peter, St. Paul, Barnabas and Silas, besides many others. It is manifest, however, that St. James presided over it, and spoke in conclusion with the authority of a presiding officer. Granting that he might have had precedence over the other Apostles there assembled, here was St. Peter, before this time always taking the lead; how came *he* to yield his place of superiority on this occasion? Upon the supposition of those who lived and wrote nearest to these times, and who have stated that before the council of Jerusalem was held St. James had been appointed to the Episcopate of that city by the consent of his brother Apostles, the whole seems very naturally accounted for.

But in connexion with the doings of this council I must refer the reader to the Epistle to the Galatians, (chap ii. verse 12,) where St. Paul makes an obvious allusion to its decision to send messengers with letters to the Churches. He is speaking of Peter's conduct and blaming him for his inconsistency, and in so doing he speaks of the messengers sent from Jerusalem to carry information of the result of the council, in this manner:—"For, before that certain came from JAMES," &c. Now why are these messengers represented as coming from James, and not from the assembled Apostles, or the council? We reply, because as Bishop of Jerusalem he *executed* the decree of the council at which he had presided in the same capacity.

In the same chapter (verse 9) James is again mentioned, and in connexion with an event in the personal history of St. Paul which took place before the council above spoken of, but which indicates the station held by James in Jerusalem. St. Paul declares that "James, Cephas and John, who seemed to be pillars, gave to him and Barnabas the right hand of fellowship." Turning next to Acts, (chap. 9 verse 27,) we read that Barnabas, when he came to Jerusalem with Saul, "took him and brought him to the Apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him and how he had preached," &c. The Apostles then, "perceiving the grace that was given to him," received him into their association, but St. Paul, remembering their relative position in Jerusalem, gives to James a precedence which but for this circumstance St. Peter would naturally have held.

Again we discover the same indication of official rank in the 12th chapter of the Acts, where we have the account of the escape of Peter from his imprisonment in Jerusalem. When he was miraculously delivered by the angel he went to the house of Mary, the mother of John, where many were assembled together. After he had been admitted and had recounted to them the manner of his escape, it being important to his safety to leave Jerusalem at once, he departed—but first directs them to go and "show these things unto JAMES" and to the brethren.

In the 21st chapter of the Acts, (verse 15—18,) St. Luke relates that upon a certain occasion he, and others, went up to Jerusalem, and upon arriving the brethren received them gladly. "And the day following, Paul went in with us unto JAMES, and all the elders were present." How naturally does this incidental mention of a historical fact fall in with our theory! The transaction is precisely what would be most likely to take place wherever the Episcopacy was recognized. A Bishop, well known and respected in the Church for his manifold labors, sufferings, and successes, enters the city where resides a brother in office. That brother, informed of his arrival, prepares for his reception, and all the elders of the city being notified, they gather around their spiritual father, and thus the distinguished stranger is suitably welcomed and opportunity is given for the interchange of friendly salutations and inquiries.

But it may be said that all which has now been adduced proves only that James held a kind of presidency in the Church of Jerusalem, and nothing more—that he was primus inter pares, the first among equals in office. I would not certainly contend that the simple facts themselves, taken from their connexion with other passages of Scripture, and unexplained by the testimony of ancient writers, would be available for any thing more. He, however, who receives the doctrine of the Trinity upon Scripture evidence, and upon the same authority acknowledges the obligation of keeping the Lord's Day as sacred time, and of administering the sacrament of baptism to children, cannot reasonably refuse to us the benefit of the application, in the present instance, of the very principles of interpretation upon which he has himself depended. We argue therefore that the facts which have now been brought forward, explained and illustrated by those passages before adduced and compared to show that the Scripture ministry subsisted in three orders, and by the consentaneous testimony of ancient authors, prove beyond any reasonable doubt that St. James was the Bishop of the Church in Jerusalem.

When styling St. James the *Bishop* of Jerusalem, I am reminded of an objection which has often been advanced against our doctrine of a ministry in three orders, and as often been answered, to wit, the indiscriminate use in Scripture of the titles Bishop, elder and presbyter. It is said that St. Paul in his Epistles recognizes but two orders in the ministry, to wit, Bishops and deacons; and Philippians (chapter 1) is adduced, where he salutes "the saints which are at Philippi with the Bishops and deacons." Now it has been shown before that Epaphroditus, the Apostle of that Church, was the bearer of the epistle and therefore could not be addressed in it. But again it is said that those who are called elders or presbyters in one place are denominated Bishops in another. Now be it observed that we lay no stress whatever upon a distinction of *names*; we contend for a distinction in *official authority*, and moreover, as the terms Bishop, elder and presbyter are employed in the New Testament, we acknowledge that they are obviously convertible. This objection has been well met in his condensed and peculiar style by Leslie. (On the qualifications necessary to administer the sacraments. Works, vol. VII. Oxford edition.) "They may as well prove that Christ was but a *deacon*, because he is so called, Rom. xv. 8, *diakonos*, which we rightly translate minister; and *Bishop* signifies an *overseer*, and *presbyter* an *ancient man* or *elder man*; whence our term of *alderman*. And this is as good a foundation to prove that the Apostles were aldermen, in the city-acceptation of the word, or that our aldermen are all Bishops and Apostles, as to prove that presbyters and Bishops are all one, from the childish jingle of the words. It would be the same thing if one should undertake to confront all antiquity, and prove, against all the histories, that the Emperors of Rome were no more than generals of armies, and that every Roman general was Emperor of Rome, because he could find the word *Imperator* sometimes applied to the general of an army. And suppose that any one were put under the penance of answering such ridiculous arguments, what method would he take but to show that the Emperors of Rome had generals *under* them, and exercised authority over them?"

We have proved, then, from the New Testament, a distinction in ministerial office, by showing a distinct exercise of different powers, and as far as scriptural names designate those who exercised these powers, the first in order were Apostles, the second Bishops, presbyters or elders, the third deacons. After the death of St. John, the last of the twelve, the reasonable supposition, and the one entertained by all antiquity, is, that the name Apostle was reserved for those who up to this time had filled the sacred office. Bingham, (Antiquities of the Christian Church, Book II. Chap. 2d, section 1,) quoting one of the early historians, thus explains the matter. "Theodoret says expressly—The same persons were anciently called promiscuously both Bishops and presbyters, while those who are now called Bishops were called Apostles. But shortly after the name of Apostles was appropriated to such only as were Apostles indeed; and then the name of Bishop was given to those who before were called Apostles."

Be this as it may—and let the change of names be satisfactorily accounted for or not—this is unimportant to our argument. What we contend for is that the New Testament affords the clearest indications that the Apostles, in executing the commission given to them by the great Head of the Church, ordained two orders in the ministry inferior to that which they themselves held—that they transmitted this authority to ordain, not to either of these orders, but to those whom they appointed their successors, as Timothy, Titus and Epaphroditus—that these also ordained ministers, "elders in every city," to be subject to them and inferior to them; and we affirm, what may be *disputed* but cannot be *disproved*, that from that time, and for fifteen consecutive centuries, there cannot be produced the slightest *evidence* really worthy the name, as being such as should influence the decisions of a calm and unprejudiced mind, of the existence of a Church, any where in the whole world, which did not possess a ministry in three distinct orders, with the power of ordaining and governing restricted to the first order—that order, as far back as uninspired records go, being called BISHOPS.

JONA. M. WAINWRIGHT.

Thursday, March 14th.

* Additional authorities upon this point will be found in Marshall's Notes on Episcopacy, the work which I have before mentioned, and which is now nearly ready for publication by the Messrs. Appleton. I recommend it to all who are seeking for fuller information upon the subject of these essays. To all who wish to enter into a more thorough examination of the *Scripture* argument for Episcopacy than my humble communications to a daily journal could find room for, I beg leave to recommend also a work published by the Protestant Episcopal Tract Society, and for sale at the depository in John street, and also by Stanford, Swords & Co., entitled "*Episcopacy Examined and Re-examined, comprising the Tract Episcopacy Tested by Scripture and the Controversy concerning that publication.*" This admirable Tract, by Bishop H. U. Onderdonk, of Pennsylvania, contains an argument that has rarely, if ever, been excelled in clearness of expression and logical closeness in reasoning. The subsequent controversy between the Bishop and the Rev. Dr. Barnes, of Philadelphia, is worthy of all commendation for the ability and temper with which it was conducted. The reader will find, after an impartial perusal of the whole, that the Bishop maintains his ground triumphantly. His argument has never yet been refuted, and I firmly believe that it *cannot* be refuted.

Arches' Court.

Wednesday, Feb. 7.

The office of the Judge promoted by Titchmarsh against Chapman.—This was a cause, which in its preliminary stages has been several times noticed, in which proceedings have been instituted, under the Church Discipline Act, against a clergyman, (the Rev. Willian Herbert Chapman, Rector of Basingbourn, in the province of Ely,) for refusing to bury the corpse of a parishioner, (the infant daughter of a member of a congregation of Independents,) without sufficient cause for such refusal. The defendant at first appeared under protest to the Court's jurisdiction, on the ground that the time limited by the Act had run out; but this protest was overruled, and an application to a Court of law for a prohibition failed. The articles were subsequently brought in and admitted, and an allegation was now offered defensive to the articles, which pleaded the law and a justification upon the facts. As this, in point of form, was only a question as to the admissibility of a plea *ex parte*,—though the decision of this question may possibly decide the case,—and as the argument on the part of the defendant in support of the allegation was only part heard, we shall at present restrict our report to a statement of the nature of the defence set up by the defendant's counsel.

After the Queen's Advocate and Dr. Addams, on behalf of the promoter, had argued against the admissibility of the allegation,

Dr. Phillimore, for the Rev. Mr. Chapman, observed that this was a proceeding *pro salute animæ*, under the sixty-eighth canon, by a person whom he maintained to be, according to the law and language of the Church, and in the sense of the Church, a schismatic or heretic. He did not deny, after the decision of "Mastin v. Escott," the validity of lay-baptism; but he set up that this was a heretical baptism, the effect of which was a question which this Court and the Judicial Committee had specially reserved. The first point, therefore, was, whether this baptism was heretical or schismatic? secondly, if so, what was the effect of such a baptism? And there was a third question, namely, whether a member of an Independent congregation could proceed, under the canon, against a clergyman of the Church of England, to punish him *pro salute animæ?* The learned Advocate then proceeded to show what was heresy, defining a heretic "one whose opinions were opposite to those of the Established Church," and a "schismatic," "one who separated himself from the true Church," and he cited the statutes 1 Elizabeth, c. 1, 29 Car. II., the councils of Constantinople and of Chalcedon. The effect of heretical baptism he showed from St. Augustin, and that it required something to be done before a person so baptized could be admitted into the bosom of the Church.

Sir H. J. Fust.—Do you mean to contend that heretical baptism is no baptism at all?

Dr. Phillimore.—No; it is good after certain ceremonies are performed. The ceremony of baptism is not required to be performed over again. There are deficiencies in the performance of the rite which must be supplied. Here is a heretic putting forward a canon of the Church against a clergyman *pro salute animæ*. We do not interfere with the civil rights of the party; this is no question as to a civil right, but as to a spiritual right. I do not say that the party is not a Christian.

The Court.—Then she is entitled to Christian burial.

Dr. Phillimore.—Certainly, in their own cemetery.

The Court.—Then it is compulsory on such persons to provide cemeteries for themselves?

Dr. Phillimore.—My argument is, that you cannot permit a heretic or schismatic to put in motion a canon of the Church for punishing a clergyman for the good of his soul.

The Court.—Is this child a heretic?

Dr. Phillimore.—Yes, in one sense.

The Court.—I can understand why a child who has not been baptized at all should not have burial; but I cannot understand how a child should be refused burial because it is a heretic.

Dr. Phillimore.—The child was baptized in heresy and schism.

The Court.—The canon excepts such as "have been denounced excommunicate *majore excommunicatione* for some grievous and notorious crime." Has this child been so denounced? You do not distinguish between the effect of heresy and schism on the party administering the rite, and on the party to whom the rite is administered.

Dr. Phillimore.—The party deceased is excluded from a spiritual right by the fault of her parents.

The argument stands over till next Court day.

[We consider it no disrespect to Sir H. J. Fust to say that we consider it utterly useless to appeal to him on any such subject as the above, because we know perfectly well what his views are, and what his decision would be. We foretel, because we know, that his decision will be against Mr. Chapman in the present case. We think Dr. Phillimore has admitted too much in not contending that baptism by heretics and schismatics, *not in holy orders*, as were those heretics and schismatics whose baptisms were of old acknowledged, is no babtism at all, as it certainly is not and cannot be. Moreover, we hold that the Church never contemplated that a layman like Dr. Fust should sit as judge in matters affecting the sacraments and the very constitution and existence of the Church. If Sir Herbert, a mere layman, can decide in such a matter, what need is there for convocation, or counsels, &c.?]—*Church Intelligencer.*

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Boys will be received at any age, over eight, and prepared to enter college or the counting-house.

REFERENCES.

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore.

TERMS.—One hundred dollars a session of five months, payable in advance. Sessions commence October 1, and April 1. For further information, see the Circulars, which may be had at the Hall, or at Stanford & Swords, No. 152 Broadway, New York.

Rev. WILLIAM M. CARMICHAEL, D.D.
GERARDUS BEEKMAN DOCHARTY, A.M.,
March 9, 1844.—tf Proprietors.

SUSSEX CHURCH SCHOOL,

At Christ Church Rectory, Newton, Sussex County, New Jersey, under the immediate supervision of the Bishop of the Diocese.

THE REV. CLARKSON DUNN, A. M., Head.—On the first day of May next ensuing, the first term of this school will commence, and boys will be received, to be carefully nurtured, and faithfully instructed in the various departments of English and Classical learning, and in the principles of the Church. The Head, who has had twenty years experience in the administration of a school, will be assisted by one or more deacons of the Church, to be selected for that purpose, by the Bishop of the Diocese. The boys will in all respects be treated as his own sons. They will be thoroughly prepared for College, or for any of the departments of life. There will be one uniform charge for all, whatever studies they may pursue, of sixty-five dollars, for the term of five months, which must be always paid in advance, and which will cover every ordinary charge of maintenance and instruction. The charge for the vacations, which will be the months of April and October, will be additional, and at the same rate. The course of studies in English and Classical learning, and in Christian Knowlege, will be drawn up and supervised by the Bishop of the Diocese; in whose presence, an annual examination of the school will take place.

☞ Inquiries may be addressed to the Head of the School, at the Rectory, Newton, Sussex County; or to the Bishop of the Diocese, Riverside, Burlington.

March 2—6t8

TRINITY SCHOOL,

No. 76 Varick Street.

Rev. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TRINITY CHURCH CEMETERY,

AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

PECK'S BOOKSTORE,

No. 158 Main street, (Exchange Buildings,)
WM. B. PECK, } Buffalo, N. Y.
CHS. E. PECK, }

CHURCH BOOKS published by James A. Sparks and D. Appleton & Co., constantly on hand, at publishers' prices. Jan. 20—6m

H. COLBURN,

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CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

JAMES A. SPARKS,

No. 109 Nassau Street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

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J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. March 30.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.—Branches taught. English, Mathematics, Drawing, Latin, Greek, German and French Languages. Pupils limited to eight.

TERMS.—$125 per annum or $62 50 per term of five months, commencing 1st May and October; each pupil to furnish his bed and bedding.

REFERENCES.—George Gillespie, Esq., 193 Pearl st., and Thomas N. Stanford, Esq., 139 Broadway.

March 9—8t8

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

*** Orders may be left with, or inquiries made of JAMES A. SPARKS,

Feb. 10. 109 Nassau street, New York.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,

Oct. 1—tf 172 Centre st., head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,

No. 80 and 86 Wooster street,

Dec. 9—yly. near Spring.

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.

JAMES A. SPARKS,

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THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by

J. A. SPARKS, Churchman's Bookstore,

Jan. 27. 109 Nassau street.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.

January 20.

The Churchman.

EDITED BY

THE REV. SAMUEL SEABURY, D. D.

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For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

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